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HOW TO BE SAVED

AND

HOW TO SAVE THE WORLD,

BY

REV. WILLIAM TAYLOR,

OF THE CALIFORNIA CONFERENCE,

AUTHOR OF "THE MODEL PREACHER," "SEVEN YEARS'
STREET PREACHING IN SAN FRANCISCO," "CALI-
FORNIA LIFE ILLUSTRATED," "ADDRESS
TO YOUNG AMERICA," ETC.

I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation.—ST. PAUL.

VOL. I.

SECOND THOUSAND.

ADELAIDE:

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1866.

PREFACE.

As a memorial, and partial embodiment of my preaching in the Colonies of Australia, Tasmania, and New Zealand, for the last two and-half years, and as a means of usefulness, under the Holy Spirit, in connection with the prayers, testimony, and labors of my Christian friends in these colonies, I leave behind me this volume, to speak to the present generation when I am gone from them, and to speak to their children when I am dead.

THE AUTHOR.

Adelaide, February 9, 1866.

CONTENTS.

CHAPTER I.

"BE YE RECONCILED TO GOD."

First ground of quarrel with God: groundlessness of a quarrel with God: his kindness in creation, his charter of human rights and privileges. Satan's creed. Peter and Alice. Satan's arrangements—Second ground of quarrel with God. An examination of his moral laws. Their utility, necessity, and perpetuity. Squaring accounts by the law. The old man's story for the Sabbath-breaking boys. Plummets laid to the heart. Utter deficiency of human nature. St. Paul's photograph of it. His second taking bad as the first. No man justified by the law. Carnal forces aroused. The soul in bondage. Workings of the law of sin. "O, wretched man that I am!" Was St. Paul the man? The *Cobra de Capella*. Summary of the sinner's state. Can the law afford any relief?

CHAPTER II.

GOD RECONCILED TO MAN.

Mysterious problem of human redemption. King Seleucus. No man found in heaven or in earth able to open the book. The supreme divinity of Christ essential to his redeeming work. God's appreciation of man. Prince of Wales—an illustration. Glad tidings. Moral agency. "The man who killed our son." Key to Bible mysteries. Christ the only Saviour. Three particulars explaining his redeeming work. The Holy Spirit's agency. The Holy Trinity. The messenger of the covenant. Metaphors illustrating the character of Christ. Rare for defining the relevant points of figures of illustration. Teaching type of God the Father and God the Son. Its relevant points. Irrelevant points precluded. "The Son of Man"—not the son of any man. Doctrine of the Holy Trinity in unity. Personality of the Holy Spirit. Three grand departments of his work. His books. His final settlement with mankind.

CHAPTER III.

TERMS OF RECONCILIATION WITH GOD—FIRST, REPENTANCE
TOWARD GOD.

The Holy Spirit's attraction. The repulsion of sin and Satan. The tug of war. Undeniable facts. An explanation demanded. But one solution. Two logical conclusions. Why did God allow Satan to enter the Garden of Eden? Why not eject him from the world? The young Atheist. How he was convinced of the existence of God and of devils. The attracting and repellant forces illustrated. The Gadarene. Work of God in Mamaranec. Thomas Paine. Rev. Mr. Hollis. New York policeman. Demonstrable facts. The true Briton of Canada. "I'll go to Jesus."

CHAPTER IV.

REPENTANCE—CONTINUED.

Considered in its legal relations. The baptism of five. Penitential journey from Mount Sinai to Mount Zion. Crucified and buried with Christ. Quickened by the Spirit. Practical end of repentance. Time required for reaching it. The man in Melbourne who made restitution. The man in Victoria who returned £150 and made confession. Young man in Cornwall. Repentance, a thing of the heart. Zaccheus. Rev. Peter Turner's testimony concerning the Friendly Islanders. Great revival in Ireland and Scotland. Variety of manifestation incidental. Various examples of rejectors of the light. Dead trees. Perished souls. Beautiful ash-tree of Shane Castle, Ireland. Valley of Hinnom. Repentance unto life. "The Spotter." His prayer. His faith. His deliverance and testimony.

CHAPTER V.

TERMS OF RECONCILIATION WITH GOD.—"FAITH TOWARD OUR
LORD JESUS CHRIST."

Ground or basis of saving faith. Its reliability. God's prophetic record concerning Christ. His historical record concerning Christ. Wide dissemination of Gospel facts by the witnesses who saw and heard them. Martyr witnesses. Ample time and opportunity for a refutation of their statements if they had not been true. Testimony of Jewish and heathen historians—Josephus, Pliny, Tacitus, Suetonius, Lucian, Julian. Summary of various classes of evidence. Its adequacy. Dr. Freshman, a Jewish Rabbi in Canada. His question to the Jerusalem Rabbi—his conversion to God—his successful testimony to the truth. The German Jew of Montreal. How he found Messiah. Modern Infi-

CONTENTS.

dels. Bishop Colenso. Mount Ebal and Mount Gerizim. Fallacy exposed. Facts essential to salvation easily known. Teaching power of God's law of demand and supply. Why mystery mongers, from the witch of Endor down to Mr. Davis, the spirit rapper, succeed in drawing men after them. The sinner has to do with facts. Power of testimony, The New Jersey lawyer. Ballarat sceptic. "A cloud of witnesses." Reports of Australasian Conference. Sceptic on New Zealand steamship. Colonel R——. Deluded pilgrims. St. Peter's testimony. Spiritual ignorance inexcusable.

CHAPTER VI.

TERMS OF RECONCILIATION WITH GOD.—GROUNDS OF FAITH— CONTINUED.

Grounds of faith of no avail to a "reprobate" doomed to destruction. Extent of God's "purpose," and Gospel provision. Limited atonement dogma among the Jews. How the Apostles were bound by it. How Peter got his eyes opened. How the light broke upon the Greeks. God's pioneer missionaries among the Heathen. St. Paul, the great exponent of the Gospel doctrine of salvation for the whole world. South Australian "blackfellow. St. Paul's universal salvation argument on Mars Hill—its immediate effects. St. Paul's argument in Epistle to the Romans. Five grand facts brought out. The summary of God's purpose stated by St. Paul—1. Its breadth. 2. Its conditions. 3. Its disciplinary arrangements. 4. Its effectiveness. The mystery that was revealed to St. Paul. His doctrine of election not mentioned in his letter to the Hebrews. Why? Concurrence of St Peter and Paul on the subject of election by God's sovereignty, and election by faith. Dogma of foreknowledge. Metaphysical mistakes. "Election and reprobation. Calvinian school. Armenian divorce of the dogmas of fatality and foreknowledge. Mr. Watson on Foreknowledge. The dogma defined. Dr. Adam Clarke. The practical difficulties involved in the speculative dogma of foreknowledge. What are its practical advantages? President Edwards. Immutability of Divine government.

CHAPTER VII.

TERMS OF RECONCILIATION WITH GOD.—FOUNDATION OF FAITH CONTINUED.

Scriptural doctrine of foreknowledge. God's moral government. Results of man's conformity to God's laws, and consequences of disobedience. Illustration of my back woods friend. Subordination of physical to moral laws.

CONTENTS.

Sin and penalty. Boundaries of the Divine administration. Every possible contingency of human agency provided for. Orbit of the will. Special providence. Forces, good and evil, employed by it. Moral freedom in perfect harmony with it. Extent of God's knowledge. Appeal to the Holy Scriptures on the dogma of foreknowledge. The prophecies. Prince of Tyrus. Bishop of Jerusalem. Rev. M. Barclay. Yaseth and Hassen Alkhaldy. The said dogma lives by begging the question. Its relationships and pedigree. To the law and the testimony. The prophet called before he was born. Cyrus, King of Persia. St. Paul on foreknowledge. Election of grace. Seven great facts deduced from the foregoing argument. Door of salvation open to the world. Sincerity of the Holy Spirit in striving to lead souls to Christ.

CHAPTER VIII.

TERMS OF RECONCILIATION WITH GOD.—“FAITH TOWARD OUR LORD JESUS CHRIST.”

Object of faith. Natural functions of faith. Illustration of the Doctor and his credentials, and the variety of patients. Rev. Granville Moodie. Surgical work of the Spirit. Faith the gift of God. May be savingly used or abused. Should we pray for faith? The pure river of water of life. Variety of classes coming to drink, illustrated.

CHAPTER IX.

TERMS OF RECONCILIATION WITH GOD—SUBJECT OF FAITH—
CONTINUED.

Variety of erroneous teaching exposed. What is a penitent sinner to believe? The simple saving exercise of faith explained and illustrated. Justification. The Spirit's witness. Good works. A seeker in Sydney. How a Scotchman was saved by faith. The shipmaster in Auckland, New Zealand. Seeker in Mudgee, New South Wales, who said, “I can't believe.” “Is your soul insured.” “The tide is receding.”

CHAPTER X.

GOING ON TO PERFECTION.

A babe in Christ. Spiritual dwarfs. Elementary principles. “Don't want to go to school.” Laying again the foundation. Duty of going on to perfection. “Ups and downs.” Danger of neglecting to go on to perfection. Terms—perfection, holiness, sanctified wholly, etc., employed by the Holy Spirit. What did he mean by such terms? What is perfection? Its relation to temptation.

To the instincts, appetites, and passions. To the various sources of wandering thoughts. Subjective sphere of perfection. "Try the spirits." The frightened passenger.

CHAPTER XI.

PERFECT LOYALTY TO GOD.

First essential prerequisite to, and characteristic of, perfection. The distinction between this perfect submission and the submission of the seeker of pardon. Fleeing for refuge. School of Christ. Playing truant. Distinguishing points of perfect loyalty explained. Questions of doubt. Heart principle of obedience illustrated.—Servant, Sailor, Soldier—Light Brigade.

CHAPTER XII.

PERFECTION OF FAITH.

Reasonableness and simplicity of faith. The plague of unbelief. An insidious practical error exposed. Complications of a legal struggle. Vows—their use and abuse. Satan's railroad switch. Legal snare broken in personal experience. Illinois minister who could not trust God out of sight. Abraham driving away the fowls. Witness in Adelaide.

CHAPTER XIII.

PERFECTION OF FAITH—CONTINUED.

God's laws of demand and supply. An orbit on which the sun never set. Adjustment to God's laws. "Manifestation of the sons of God." Opinions of two ladies in Melbourne. Lines of special Providence and moral agency defined. An old woman's faith in Providence. Devils and bad men working for God. Triumphs of faith. Murmurers against God. Why should God "make the wrath of man to praise him?" Why permit the manifestation of sin? Why not rid the world of Satan? Mistakes overruled in mercy. Keys of death in the hands of the Holy Spirit. A friend with a bullet in his body, who had no right to live. Perfect faith.

CHAPTER XIV.

PERFECT LOVE.

Love, a spontaneity. Reasonableness of perfect love, illustrated. Matrimonial relation. Sacred memories. "Didn't love God as she used to do." The eleventh commandment. Lord Wellington and the beggar. Measure of Christian

responsibility. The simplest style of practical godliness. "Fled from a lion and a bear met him." But one question to settle. Faith and love will make the mountain move.

CHAPTER XV.

QUERIES AND OBJECTIONS ANSWERED.

Objection of the old brother in Baltimore. Are pardon and perfection identical? Is perfection a gradual or an instantaneous work? "Afraid I could not keep it." Adaptation of holiness to all the relations, duties, and legitimate enjoyments of life. Dublin potato-patch. No limit to Christian attainment. "Why do so few profess to attain Christian perfection?" Answered in three reasons, and four remarks. Should believers make a public profession of perfection? A venerable bishop. Heavy Cross. The essential facts of Christian experience established and steadily maintained. Sinning and repenting. Using vain repetitions. Occasions for specific confessions. Over twenty years' experience. Is the Gospel as administered by the Holy Spirit adequate to save the world? Why is the world not saved? Second volume.

HOW TO BE SAVED;

AND

HOW TO SAVE THE WORLD.



CHAPTER I.

“BE YE RECONCILED TO GOD.”

MY DEAR FRIEND,—Is it possible, that, like those miserable old heathens in the city of Corinth, you are maintaining a quarrel with God? What hath my heavenly Father done to you, that you should rebel against him, and persistently refuse to be reconciled to him?

Your heart responds secretly, “He brought me into this world without my consent, and now wants to tyrannize over me!”

When the proposition, “Let us make man in our own image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth” was entertained in the councils of the Holy Trinity, where were you, that you could have been consulted?

But, my friend, such a life-charter was not designed for slaves, but for the rulers of this world, second only to the Creator himself. But suppose it

2 FIRST GROUND OF QUARREL WITH GOD.

were possible that you could be annihilated, and that God should propose to strike you out of being; are you ready for that? "Verily nay!" How sweet is life. How tenaciously we cling to it. If life with all the disabilities and horrible encumbrances entailed upon it by sin, is so precious to us, what must it have been without these evils, according to the grand ideal of God's "purpose" spanning the brief period of probation, and expanding in a continuous development of human capabilities and exhaustless resources of blessedness through the eternal future?

Why should we fall out with God for admitting us "to the race set before us" for such a prize, and for endowing us with powers exactly adapted to the struggle, and a capacity for the "far more exceeding and eternal weight of glory" beyond? Every loyal subject of God, in this world, shall there be exalted to the social status and dignity of "kings and priests unto God."

My dear friend, allow me respectfully to say, that these heart-whispers about the tyranny of God, arise from a vile slander invented by the "father of lies," and by him deeply impressed on the hearts of all "the children of disobedience."

The old "deceiver" commenced to practise his arts upon you in your unsuspecting childhood, and thoroughly indoctrinated you into his creed, the substance of which is as follows:—"God is an austere, hard master. Children are lovely little creatures

full of desires for happiness, and the beautiful world before us is full of pleasures for them, but God means that they shall hate themselves, and hate the beautiful things they love so much, and be kept all the time thinking about something they do not want to think about; or be doing something they do not want to do.

“Parents have kind hearts, but forget that they once were children. They have an old superstitious idea of putting old heads on the young shoulders of their children, and of crossing all their little plans for pleasure. Week-days of hard work, and hard lessons, and dry dreary Sundays for committing the catechism, and reading the Psalms of David.

“Ah, my larks, slip away on Sundays and have some fun, your parents will never know it. A thousand ways of getting pleasure, just try it. Go a-fishing, hunt for birds' nests, ramble in the woods and flowery vales, play marbles, any thing, you cannot miss having a jolly good time. Father and mother did the same things when they were little, and they have got on all right. Every body does it!

“God, and the Bible, and the long prayers are all well enough for old people in affliction who cannot enjoy the pleasures of this life, and for poor sinners when they are going to die.

“It is hard, indeed, if young people so full of life cannot enjoy themselves now, while they are young.

“The Bible says ‘The way of transgressors is hard,’ but you see it is very easy. It says that ‘Life

is short,' but you see it is very long. It tells about all sorts of horrible things that shall befall the wicked, but you see that they get on as well as any body, and have a great deal more pleasure than those people who go to meeting every Sunday. It tells about hell in the next world; but if there is any such a place, it is a long way off, and you have plenty of time for the pleasures of life in childhood, then for wealth and honors, and if it should come to the worst, and you find you are not likely to live much longer, why you can repent, and God will forgive you, and you will escape hell, and fare just as well as if you had commenced the service of God in the morning of life." An artful mixture of falsehood and truth, full of the spirit of sedition.

The presumption of Satan is beyond all precedent. He showed Jesus Christ "all the kingdoms of the world, and the glory of them, and saith unto him, all these things will I give Thee, if Thou wilt fall down and worship me." If he had the impudence thus to tempt Him "by whom and for whom all things were made," what would he not engage to give us if we renounced our allegiance to God? The lying old bankrupt, he never owned a foot of land in his life; and he never did, and never can, convey one drop of real happiness to any human being.

The fact of the matter, my friend, is this; God created us to be happy, and perfectly adjusted His great law of demand and supply to that end. Happiness, immediately or remotely, is the object of uni-

versal pursuit, and it is a legitimate object of desire. Every member of the human body, every attribute of the mind, every function of our moral nature, every instinct, appetite, and passion, essential to humanity, is, in itself, not only a means of usefulness, but, to us, a source of pleasure. And how perfect are all God's provisions and adaptations of supply, for all these demands! Among these you may reckon the material heavens above us, and the earth, air, and sea, with their teeming resources, animate and inanimate, around and beneath us.

Surely this beautiful, fruitful, harmonious, wisely-adjusted world was not designed as the residence of slaves and rebels, but as the school-ground of God's own dear children. God's arrangement for our happiness, through all these resources, embraces a wise symmetrical adjustment to secure to us the greatest possible aggregate of happiness for our whole eternity of being. For every instinct, appetite, passion and power of body and mind there is a legitimate use, and appropriate sphere, and time, in harmony with God's will.

Satan's arrangement is to suspend the right exercise of the functions of our moral nature, and as fast as possible to blind, paralyze and destroy our spiritual receptivity; unduly excite and develop sensual appetites and passions; circumscribe our mental vision by the radius of "the things which are seen and temporal;" locate the great end of our being in the present life, and lead us to a reckless

misapplication and prostitution of our powers, and a disorganizing, abusive use of God's bounteous provisions.

Satan claims for his arrangement the credit of all the happiness that sinners enjoy in this life. But the fact is, my friend, all the enjoyment any sinner ever had through sinful indulgencies, was derived through God-given sources of pleasure. The guilt, remorse, misery, and death involved, are all from Satan and sin. Of his whole stock in trade, he has nothing better to give us. "The" very "wages of sin is death."

I venture to say, my dear friend, you have never been really happy since you became a child of "disobedience," and yielded yourself to the deceitful working of the evil spirit.

A mother, on leaving home for a short visit, said to her two little children, "Now, Peter, I want you and your little sister Alice, to play here in the yard till I come back. Be good children, and don't go through that gate into the woods, and I'll bring you something good when I return."

"Yes, mamma, we'll be good, and we won't go out into the woods."

After they had played in the yard awhile, Peter went to the gate, and began to play with the latch, and said, "Sister Alice, I wonder why mamma told us not to go into the woods? I wonder if she thought the bears would catch us? The bears wouldn't catch us, would they, sister Alice?"

"No, I don't think there are any bears out there." Somehow, in playing with the latch, Peter lifted it, and the gate came open ajar, and peeping out he saw a squirrel. "O, Alice, here's a squirrel!" and out they both ran after the nimble little animal, till it was hid away among the trees; and then they rambled among sweet flowers with new delights at every discovery, till they came to a small lake, and Peter said, "I wonder if mother thought we should fall into the lake? We won't fall into the lake, will we sister Alice?"

"No, indeed we won't."

When they returned through the gate into the yard, Peter said, "Now Alice, you mustn't tell mamma that we've been out into the woods. She'll be grieved, and may punish us, if she knows we have been out."

"I won't tell her," replied Alice, "but if she asks us, what shall we say?"

"O! she'll not think of it," said Peter, "but you mustn't tell her." Poor boy, he felt a new feeling in his little heart, and a very uncomfortable feeling it was too. The sun did not seem to shine so brightly as before, the flowers in the garden seemed to lose their beauty, the chirping of the birds grated on his ear, and his toys had lost the charm of pleasing. Indeed, he felt so badly, that though he had charged Alice to keep their secret, it "would out." When his mother was preparing him for bed, and had him kneel by her side, and say "Our Father which art in

heaven," his voice was so tremulous he could hardly say it.

As soon as his prayer was over he said, "Mamma, why did you tell us not to go into the woods, did you think the bears would catch us?"

"No, my son, I didn't think anything about the bears."

"Did you think we should fall into the lake?"

"How did you know there was a lake out there, Peter? Have you and Alice been out in the woods?"

"Ah, oh, yes mamma, we went out a little piece."

"Ah, Peter, my son, you lost something."

He immediately felt in his pockets for knife, and string, and little toys, and replied, "No, mamma, I haven't lost anything."

"Yes, my son, you've lost a great deal. Now, just think, and see what you've lost."

Peter thought a few moments, and covered his face and wept.

"What have you lost, Peter?"

"O, mamma, I've lost the *happy* out of my heart!"

Ah! my dear friend, you remember when you "lost the happy" out of your heart. Alas! it is gone, and you will never regain it till you are converted, and "become as little children." Then, with a heart full of the reconciling love of God, you may seek your happiness in obedience to his own harmonious adjustments. Then, all the conditions of our probationary state, complicated and painful as they have become by sin, will be laid under contribution

in His wise disciplinary "purpose" "to work together for our good." Why will you, my friend, refuse to "be reconciled to God?"

The secret response of your heart is—"His laws are too severe for poor human nature."

Well, my friend, suppose we examine them, and see for ourselves. We have an epitome of God's laws in "the decalogue."

The *first* proclaims our great Creator, as the God of love, and the only suitor worthy of our supreme confidence, adoration, and love. What a privilege!

The *second* forbids our setting him aside, and substituting some idol in his stead. Surely, that command is right. God could not consent to such a debasement of "his offspring."

The *third* prohibits the profane use of His name. Would the British people allow a man to blaspheme the name of her majesty Queen Victoria?

The *fourth* enjoins six days of labor, and sanctifies a seventh of time—the holy Sabbath—as the proportionate necessary rest-period for man and beast, and for purposes of collective worship. In the institution of human rights to time, is that too much for God to reserve, and "sanctify" for those gracious purposes? The "Sabbath was made for man." The fundamental law of the institution is "good will to man;" and hence, if the statute in any case works injuriously to man, the fundamental law takes the precedence, and in such case suspends the statute; and hence we have a legitimate provision for works

of necessity, and works of mercy on the Sabbath. What a merciful institution is the holy Sabbath!

The next six commands are to guard the mutual relationships, and rights of the human family against abuse or injury.

The *fifth* command enjoins filial obedience. Are you prepared to say that such a command is not necessary and right?

The *sixth* guards human rights to life. God thus shows his high appreciation of human life. This law is backed by God's ancient penal safeguard—"Whoso sheddeth man's blood, by man shall his blood be shed:" appending the sublime reason for such a penalty, "for in the image of God made he man." In the compensations of Divine Providence this penalty is executed by a variety of modes, in wars, and otherwise, besides the legal execution of murderers. The man who dares to outrage this gracious law forfeits his protection. "Murder will out," and God's avenging angel will wait on him, and in due time, rid society of the "bloody and deceitful man."

The *seventh* guards human rights to chastity. God ordained the family relation in Eden, under the sanction of marriage, and guards this sacred institution by the command, "Thou shalt not commit adultery." Could God do less, and do justice to society?

The *eighth* guards human rights to property. I think, as he reserved a seventh of time, so he reserved a tenth of property for the support of His

ministers of religion, and for the relief of the poor, providentially leaving also a sufficient margin on account of these demands for the exercise of the largest liberality in the way of "free-will offerings." But we have not time to enlarge on that subject to-day.

The *ninth* guards our rights to reputation, than which, next to life and chastity, nothing is so dear to a man. Steal my property, and with mind and muscle left, I can accumulate: rob me of my health, and by proper medical treatment and careful nursing I may rise and rally, or at worst find an honorable grave in which to rest; but destroy my reputation, and I am ruined. My children for generations would be afraid to trace their genealogy, lest they should run against the nuisance that would expose their shame. How kind of God to guard this sacred interest by the command, "Thou shalt not bear false witness against thy neighbor."

The *tenth* command does not, I think, represent a distinct relationship, like the five preceding, but is designed to cap and bind the whole, by striking at the covetous desire of the heart, which might lead to a violation of any of the nine, especially the five pertaining to our mutual relationships.

You observe, my friend, that in the five, guarding human rights, the highest offence in each case only is stated; the tenth mentions the incipient heart-conception of the sin, so that between the highest and the lowest, every form and degree of sin in each

case is alike prohibited. They bear equally too upon the whole human family. I am not allowed to kill you, or steal your property; and you are not allowed to kill me, or steal mine; and so with all the rest. Can society dispense with any of these commands? Can it endure even a modification of any of them? To say for example, that a man may kill a few, but not many, and steal a little, in moderation?

Is it not marvelous that any sane man can believe that the moral law was merely a local Jewish institution to be abolished by the gospel? The great Teacher says, "I came not to destroy the law, but to fulfil." "Do we make void the law by faith? God forbid," says St. Paul, "nay, we establish the law."

When he speaks of believers not being "under the law but under grace," in so far as it relates to the moral law; he simply teaches the fact that they are not under the "curse of the law," having been "justified freely," by the grace of God in Christ, and that their obedience now, is not from the legal heart-principle of fear, but the superior principle of that "love" which "is the fulfilling of the law."

Abolish the moral law, and then the majesty and strength of human laws for the protection of society, based on these great fundamental laws of God, are gone. Publish it to the world that God's prohibition of the works of the flesh—"adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife,

seditions, heresies, envying, murders, drunkenness, revilings, and such like"—has been repealed, and these diabolical, and carnal forces, unrestrained, would utterly desolate the world.

We see, therefore, my friend, that "the law is holy, and the commandment holy, just, and good," and so essential as a legal safeguard to those sacred interests of mankind, as to be of perpetual necessity, and hence of perpetual obligation, "not a jot or tittle to fail," till the material heavens, and the earth "shall pass away." Indeed, the great principles of the law are immutable and eternal.

Now, my friend, as it is clearly manifest that God's holy laws furnish you no just grounds of complaint against him, allow me to inquire, whether or not you have kept the commandments of God? "The man which doeth these things shall live by them."

From your infancy up, has God been the object of your supreme confidence, adoration, and love?

Have you never set him aside, and idolized the creature, instead of worshiping the Creator?

Are you sure you never took the name of God in vain, neither by a profane, nor foolish, and needless use of it?

Have you remembered the Sabbath day to keep it holy? You don't remember that you ever went out robbing birds' nests, nor "boat-riding," kangaroo-hunting, nor any kind of pleasure-seeking excursions on the holy Sabbath? You never did any work on

that day, but such as the suffering interests of mankind rendered imperative under the "good will to man," fundamental principle of law, before defined? You never "posted ledger-books," wrote business-letters, encouraged unnecessary commerce, or carrying in railways and ships, nor even sympathised with those old speculators we read about, who said "When will the new moon be gone that we may sell corn? and the Sabbath, that we may set forth wheat?"

The mean ingratitude of Sabbath-breaking is illustrated by the following.—An old man saw some boys playing marbles in the street on the Sabbath day. He did not abuse them and drive them off homeward, but kindly addressed them, saying, "Boys, let me tell you a story." The boys, who are always glad to hear a story, at once stopped their game to hearken.

Having gained their attention, the old man said, "A certain good man had seven pounds, and gave six of them to a poor beggar. The beggar shoved the money down into his pocket, and never said 'thank ye,' but watched his chance, and stole the seventh pound from the good man.

"Now boys, what do you think of such a fellow as that beggar?"

The boys all said at once, "that he was the meanest man they ever heard of."

When the old man kindly made the application, the boys blushed, and quietly put up their marbles, and retired to their homes.

My dear friend, have you honored your father and mother by cheerful obedience, and have you, by the development and manifestation of such a character, in your relations to God, and mankind, acted so as to afford at once a source of comfort and gladness to your parents, and reflect honor upon them? Alas! how many mothers' hearts are broken, and how many fathers, even before their gray hairs appear, go "down to their graves mourning" under the withering, dishonoring blight cast upon them by their children.

"Thou shalt not kill." "Don't charge me with that!" I do not mean to, my friend; but if you are entirely innocent, we can analyze the subject all the more comfortably to ourselves. It is possible to kill without any murderous intent; that is not murder; but the malice aforethought, unexecuted, is murder in the eye of this law. "He that hateth his brother," though he may never have spoken an angry word, much less lifted his hand to strike the fatal blow, "is a murderer."

"Thou shalt not commit adultery." How many genteel-looking men abuse the gifts of God—their money, their talents of usefulness, in plying their deceitful arts to decoy the unsuspecting virgin into the fatal snare, involving her in a life of infamy and misery, more horrible than the pain of many deaths. The laws of God, and the laws of her country, backed by the highest penal sanctions, kindly extended to her their protecting shield, but she trampled it

under her feet, and gave up her birthright to the wretch that ruined her. Now, her place in the sacred precincts of her father's household is vacant. Her parents and family are "black with astonishment." They never mention her name; her memory is cast out to "rot." A nameless head-board only, marks the spot where her dishonored carcass was hid away in the grave.

Many of these, in their turn, lost to virtue and to shame, decoy "the simple ones"—"A young man void of understanding"—"He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks: till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it is for his life."

My dear friend, I would not charge you with these enormous crimes, but you remember the great Teacher's comment on this law, and its spiritual application to the heart: "He that looketh on a woman to lust after her is an adulterer," though he may never have spoken to her in his life.

"Thou shalt not steal." Remember, any dishonest appropriation of the property of another, is as really a violation of this law as larceny. The Saviour himself gives it that application—"Defraud not."

My dear friend, I hope you are not guilty of the very common, but most contemptible sin of infracting the laws of truth, in court, or in the social circle, against the reputation of your neighbor.

The tenth command lays "the plummet" and rule to the heart. It is the spirit of man that God is educating for heaven.

Now, my dear friend, are you right sure that you are guiltless? If you have never broken one of these laws in heart or life, you have no need to seek reconciliation with God; but if you have broken any one of them, you are obnoxious to the death-penalty of the law. "The soul that sinneth, it shall die." "Cursed is every one that continueth not in all things which are written in the law to do them."

One day, when Jesus was returning from a preaching tour east of Jordan, to Jerusalem, "there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? Thou knowest the commandments, Do not commit adultery, do not kill, do not steal, do not bear false witness, defraud not, honor thy father and mother."

The man was evidently astonished; he thought he would tell him to do some great thing, and promptly replied "Master, all these have I observed from my youth." He had not killed any body, had never stolen anything, and indeed, had never outraged the claims of society by an outward violation of any of the commandments.

"Then Jesus, beholding him, loved him, and said unto him, One thing thou lackest." Alas! that was the essential thing. The all-seeing eye of Jesus disclosed the awful fact, that with all his uprightness of

character, and ingenuous simplicity, there was such a development of covetous idolatry in his heart, that nothing short of a literal divorce from his riches, would so detach his affections, as to enable him to follow Jesus, love God with all his heart, and attain eternal life, and he said, "Go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come take up thy cross and follow me." He put against his love of riches, the claims of God and his neighbor; and yet, such was the strength, and blinding effect of his heart-idolatry, that he at once ignored the claims of both God and his neighbor, turned his back on Jesus, and the glories of His kingdom, and went off in the "broad way to destruction."

God cannot accept an outward sham of obedience that is contradicted by the life-principles of the heart.

The fact in the case, my friend, is just this—we naturally lack the heart-principle of obedience, love to God, and our neighbor, without which it is utterly impossible to fulfil the law. We are not only destitute of this essential principle of obedience, but we are naturally corrupt. "The carnal mind is enmity against God, not subject to his law, neither indeed can be." It is not simply at enmity, but "is enmity,"—in its very nature corrupted, and directly antagonistic to God's nature. The natural working and fruits of the "carnal mind" are thus clearly set forth by St. Paul—"And even as they did not like

to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient: being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful: who, knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them." But you are ready to say with the old Pharisees; "That is all true of the heathen, but we have Abraham for our father; we have the oracles of God; we are his enlightened people." Nay, my friend, the inspired apostle has given us, through the light of the Holy Spirit, a true photograph of human nature, as we see from the conclusion he records, "Therefore thou art inexcusable, O man, whosoever thou art that judgest, for wherein thou judgest another thou condemnest thyself, for thou that judgest doest the same things." That this picture embraces the entire human family in their fallen, unrenowned state, is fully proved by St. Paul's ensuing arguments with the Jew, the conclusion from which is as follows:—"What then, are we better than they? No, in no wise; for we have before proved both Jews and Gentiles, that they are all under sin—as it is written, "There is none

righteous, no, not one: There is none that understandeth: there is none that seeketh after God. They are all gone out of the way; they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: Whose mouth is full of cursing and bitterness: Their feet are swift to shed blood: Destruction and misery are in their ways: And the way of peace have they not known: There is no fear of God before their eyes. Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God." The Jews were unwilling—as the unsaved portions of the Christian world still are—to admit that St. Paul's former dark picture of human nature embraced them. Then he so adjusted his camera as to put them in the foreground, and the result was the picture just delineated. Look at it. It is not a shade better than the other. The clearer the light the deeper the guilt involved in its rejection. The rejectors of gospel light in Capernaum were immeasurably more guilty than the old heathen of Sodom. The outward manifestation of this deep depravity differs in different nations according to their various modes of education, and is different also in its individual fruits, but the "carnal mind," producing all these various forms of iniquity, is essentially human nature in its fallen and ruined condition.

We will not debate abstractly the doctrine of total depravity. We have to do with palpable demonstrative facts. Through the covenant of mercy in Christ, all infant children commence life in the kingdom of Jesus, and sin is not imputed to them till coming to years of accountability; they voluntarily "yield themselves servants to sin." Then through the long or short period of their day of grace, they are subjects of the enlightening and awakening power of the Holy Spirit, which has a modifying effect on their lives. Moreover, they may have the most useful gifts, and the most attractive attainments, in the varieties of science and art, poetry, and music, and social virtues. We may add to these, the instinctive parental, filial, and paternal affections, which we find in great strength in the animal creation as well; but though we gladly, for the honor of humanity, admit these facts, when we come to define our disjointed relationships to God and men, by the "holy," simple standard of justice—the "moral law"—we find ourselves utterly deficient, and hence St. Paul's conclusion from the foregoing argument—"Therefore by the deeds of the law, there shall no flesh be justified in his sight." No man, since the fall of Adam, ever was, or ever can be justified by the deeds of the law, because his very nature is contraband, and he cannot change it any more than "the Ethiopian can change his skin, or the leopard his spots." He may disguise it. He may honorably fulfil the outward duties of life, growing out of all his relations to society. Under

the awakening power of God's Holy Spirit, he may do "many things," as did the murderer of John the Baptist, and unlike him, may become as righteous as the Pharisees, who fasted twice a week, paid tithes of all they possessed, and prayed at the corners of the streets by the hour; and thus, so conceal his heart-corruption, and modify its outward manifestation, as not only to deceive others, but effectually and totally deceive himself, and go to hell by mistake.

The impossibility of salvation by the law is not because the law is unduly severe, but because our fallen nature is so bad. We have seen that human relationships and rights cannot be maintained by a law less stringent, and surely, if our nature cannot be brought up to the standard of simple justice in our relations to God and men in this life, it would not do for the purity of heaven.

What then, is the use of the law, if we are naturally so weak, and so corrupt as to be utterly unable to keep it?

As a divine rule of simple justice it is so essential as a basis for the enactment of human laws, and to give authority to their administration for the good of society, that the world, as before shewn, cannot dispense with it. It is also used by the Holy Spirit as a moral "straight-edge," by the application of which he convinces us of sin. "By the law is the knowledge of sin." "I had not known sin but by the law; for I had not known lust except the law

had said, Thou shalt not covet." St. Paul's quotation of the tenth commandment—the key-stone of that grand legal arch, shows, that by "the law" he meant the decalogue. In his illustration of the spiritual end of the law, to make his argument less objectionable, and more forcible, he speaks in the first person singular. He had gone through it all twenty-six years before in the city of Damascus—"But sin, taking occasion by the commandment wrought in me all manner of concupiscence. For without the law sin was dead." Drifting with the tide of carnal nature we do not feel its force, but throw across it this legal breakwater, and "then the proud waters go over our souls." The frozen snake that lay at our feet is now the boa-constrictor, encircling us in his deadly coil. "For I was alive without the law once: but when the commandment came, sin revived, and I died, and the commandment which was ordained to life, I found to be unto death." The law was not ordained to destroy people, but to preserve the lives, and great life interests of mankind. But the penal sanctions, which give majesty and force to the law, are nevertheless dealt out against the law-breakers. The good system of laws under which we enjoy the protection of life and property, is just the system that is hanging felons every day. The trouble with the sinner in relation to God's laws is that he is on the wrong side. Instead of a loyal subject entitled to the protection of law, he finds that a judgment has been entered

against him for high treason against the King, and that he is obnoxious to the death-penalty of the law, already legally dead. "Wherefore the law is holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? God forbid." We never received any damage from the law. Sin did the fatal work. "But sin, that it might appear sin, working death in me by that which is good: that sin by the commandment might become exceeding sinful. For we know that the law is spiritual: but I am carnal, sold under sin. For that which I do I allow not: for what I would, that do I not: but what I hate, that I do. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me, but how to perform that which is good I find not. For the good that I would, I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me." Here the sinner's judgment and conscience are enlightened by the Holy Spirit. He sees that the law is right, consents to obey it, determines, and earnestly strives to do right, but alas, the carnal forces of his nature are quite overwhelming in their antagonistic risings against God and his laws. "For I delight in the law of God after the inward man: but I see another law in my members, warring against

the law of my mind"—God's law, which my mind approves and accepts—"and bringing me into captivity to the law of sin which is in my members."

You understand, my dear friend, the practical workings of that other law—the law of sinful propensities, habits, and associations, stimulated and plied by satanic agency. St. Paul having thus clearly stated the case, proceeds to illustrate it. To appreciate his illustration, you will please to accompany him into an old Roman prison. As you pass down its dark aisles you will hear the groans of poor prisoners from whose hearts hope has taken its last farewell long ago, and you will hear the clanking of their chains till you will shudder, but when you reach the inner prison—the dungeon—your ears will be saluted by the most hideous sounds that ever you heard. They seem to come from a man strangling, and struggling for life. Take a light and look through the heavy iron palisading, and O, shocking to behold! There's a living man bound to a dead decomposing human body, face to face, and limb to limb; and in his fruitless struggles, which but bring him into more intimate contact with the nauseous, decaying mass of corruption, he cries in utter despair, "O wretched man that I am! who shall deliver me from the body of this death?" Is it not horrible? Yet this is the figure employed by the Holy Spirit, drawn from the custom of Eastern monarchs of thus binding living criminals to the dead decaying bodies of men to pine away in filth

and stench till life was gone, to illustrate the hopeless bondage of a sinner in his sins; a justly condemned criminal under the law of God, delivered over to the old jailer, the devil, bound to a body of moral putrefaction, called—"the old man with his deeds." To apply this figure to the personal experience of St. Paul at the period of writing this epistle, when he had been proclaiming liberty to the captives for twenty-six years, is monstrous. How can we on that theory account for the question, "Who shall deliver me?" Saul was delivered from this very state of bondage and pollution about twenty-six years before in Damascus; had been blessed with all those wonderful revelations, to which, in defence of his apostolical character, he alludes in his second Epistle to the Corinthians. He was now the author of his Epistles to the Thessalonians, and his two epistles to the church in Corinth, had seen Jesus Christ often, had been up into the third Heaven, had received the gospel itself directly from God, and hence says to the Galatians, "But I certify you brethren, that the Gospel which was preached of me is not after man. For I neither received of man, neither was I taught it, but by the revelation of Jesus Christ." Though his Epistle to the Galatians was written subsequently to his epistle to the Romans, his preaching the gospel, received directly from God, to the Galatians, was some years before. St. Paul was now on his final farewell tour among the churches he had organized in

Asia, Macedonia, and Achaia to commence his new mission in Europe, beginning with Spain, simply touching at Rome on his way, for he says in this epistle, "Whosoever I take my journey into Spain, I will come to you, for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company. But now I go unto Jerusalem to minister to the saints." Now after all this to find St. Paul in such a predicament as he describes, and crying, "O wretched man that I am! who shall deliver me from the body of this death?"—in utter despair, and knew not who could deliver him? What have poor sinners to hope from such a gospel as that? Nay my friend, St. Paul personates the awakened sinner, and delineates to the life his wretched condition.

The fact that the unawakened sinner does not feel this dreadful bondage, is no evidence that it is not true, for while he is in body and mind awake, and conscious, he is spiritually asleep—in a state of spiritual death—torpid like the snakes in winter. I read of a traveller in India, who lost his way and took lodgings for the night in a deserted old castle. During the night he had a dreadful dream, thought death in hideous forms was advancing upon him. In his fright he awoke, and O, horror of horrors! Just across his bosom lay a huge *Cobra de Capella*. He could see by the light of the moon-beams shining through a crack in the walls, the gleam of its fiery eyes, and its forked tongue shooting

defiance in his face. Poor man, what a discovery ! Was his condition any worse now, than before he awoke? Nay, but *now*, he saw it, and felt it.

My dear friend, if you will open your eyes to the light of God's awakening spirit and hearken to his voice, you will find out the facts in your case, and in your struggle to rise you will find that you are not only bound to the body of sin and death, but enclosed in the tightening coil of the old serpent of hell. "Awake thou that sleepest, arise from the dead, and Christ shall give thee light."

Where shall we find a remedy? "Who shall deliver me from this dead body?" Before we proceed to answer this question, let us review the situation of the sinner. 1st. Naturally corrupt. "The whole head is sick, the whole heart is faint. From the sole of the foot even unto the crown of the head there is no soundness in it; but wounds and bruises and putrefying sores; they have not been closed, neither bound up, neither mollified with ointment." The healing ointment was available in early childhood, but rejected.

2nd. Having "yielded himself a servant to sin" and broken the law ordained for his good, he has become involved in the guilt of high treason against God.

3rd. He is under the death-sentence of the law. "The soul that sinneth it shall die." "He that believeth not is condemned already."

4th. He is in the most abject slavery, "taken cap-

tive by the devil at his will," bound by chains of sinful habit stronger than chains of steel, and all the good men in the world and all the angels of heaven added, could not break a link of those dreadful chains, or remove one foul blot from his conscience. He would fain look to the law for relief, but alas! he is himself an outlaw, obnoxious to its penalties: "the avenger of blood" is on his track, ah! whither "shall he flee for refuge?"

The law can afford us no relief, my friend. It cannot remove our heart-pollution; cannot impart to us the principle of obedience—"love to God, and our neighbor;" cannot compromise the principles of righteousness, and exempt us from its penalties; cannot deliver us from the power of sin and Satan. Is there none to save the poor sinner from the deadly coil of the old Cobra of hell? None to deliver from this dreadful slavery of sin?

Yes, my friend. "Thanks be unto God, through our Lord Jesus Christ" I have found deliverance, and you, and every sinner in the world may find deliverance, and victoriously exclaim, in the language of St. Paul, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

CHAPTER II.

GOD RECONCILED TO MAN.

My dear friend, let us now consider God's propitiatory provision for reconciliation with man, and its application by the Holy Spirit.

"What the law could not do, in that it was weak through the flesh"—the failure of the law was not through any defect in itself, but from the sinful weakness of the flesh—"God sending his own Son in the likeness of sinful flesh, and for sin,"—by a sacrifice for sin—"condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Whatever the mystery involved in human redemption by the sacrificial offering of God's own Son, and however difficult the accomplishment of this mighty work, the glorious facts are clearly revealed, that the mystery was solved, and the work done by Him "whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." St. John represents this mystery of mysteries under the type of a sealed book. "And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals

thereof? And no man in heaven, nor in earth, neither under the earth was able to open the book, neither to look thereon. And I wept much because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders"—an old citizen of heaven, full of seraphic light, and cherubic love and sympathy for sinners—"saith unto me, weep not: Behold the lion of the tribe of Juda hath prevailed to open the book and to loose the seven seals thereof. And they sang a new song, saying, Thou art worthy to take the book and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made unto our God kings and priests."

There are no analogies in nature which will furnish us with a perfect illustration of this Divine work of human redemption.

A familiar historical fact in the life of one of the Seleucidæ, Kings of Antioch will imperfectly illustrate the governmental necessity of an atonement for sin. The King's son, the Prince Royal, broke a law of the realm, the penalty of which was that the culprit's eyes should be put out. The King's heart yearned for his son. He could not bear to see him groping his way in total darkness, but what could he do? If he had said, I can't punish my son, I must remit the penalty, and let him go free, his subjects, from the nobles down to

the meanest slaves would have said, "Fie! O, for shame! If it had been a poor man, he would have put out his eyes instantly, but he puts his guilty son above the majesty of law, ordained to protect the lives of millions of more loyal subjects." But the just King, to maintain the majesty of law, and the righteous administration of government, and yet exercise mercy to his rebellious son, submitted to have one of his own eyes put out, and thus saved one eye of his son. No doubt every subject of his kingdom said, Ah, what a dreadful thing is sin against the Government! What a righteous Sovereign! What a gracious father! Our lives and property are safe in his hands, and woe betide the wretch that dare to injure either in violation of law!

If a regiment of his subjects had volunteered to give up their eyes to save the Prince from the penalty of law, the King could not have accepted such a substitute, and if he had done so, the act so far from vindicating the honor and authority of his laws, would have outraged every principle of justice, for society had claims on them that he could not cancel nor ignore; but the King, in his independent sovereignty could consent to the personal humiliation and pain of losing his eye, without the infraction of any principle of right, and thus harmonize the administration of justice, and the exercise of mercy.

"If any man had been found in heaven, or in

earth," who could have "opened the book"—solved the mystery of human redemption, neither he nor any number of men or angels volunteering to die for the sins of the world, could in justice have been accepted, and could not thereby atone for one sin. But God, the Eternal Word, in his uncreated independent sovereignty, could consent to "lay aside the form of God, and take upon him the form of a servant," "be found in fashion as a man, become obedient unto death, even the death of the cross;" and God, the Eternal Father, could consent so to "commend his love toward us, in that while we were yet sinners Christ might die for us." It is the independent sovereignty and Godhead of Jesus that gives saving virtue to his redeeming work. If he had been a mere creature, even "the first and most exalted of creations," he could not have redeemed" one sinner "from the curse of the law." "Without controversy, great is the mystery of godliness. God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

We have not time to-day, my friend, to go into an elaborate discussion of this great subject, but I wish to call your attention to a few practical facts embraced in it.

First, the dignity, capacity, and immeasurable improvability of redeemed humanity. We need no better proof or illustration of it than is furnished by

the "story of the cross." If, for example, the Prince of Wales, instead of entering into connubial relations with the beautiful Alexandra, had proposed to marry some beggar girl in London, what would you have said? Thirty millions of stentorian English voices would have responded in one unanimous shout, which would have echoed from the sunny coasts of Australia to the frozen mountains of Greenland, "No!" Why not? Is she not bone of his bone, and flesh of flesh? "Hath not God made of one blood all nations of men to dwell on all the face of the earth?" Ah! the disparity between his royalty and her beggary, and her utter unfitness to share his royal responsibilities and honors, preclude the possibility of such a union. Yet such was God's appreciation of man, "made in his own image and after his own likeness," that though fallen and degraded, as we have seen, he consented to an indissoluble union of God the eternal Word with humanity more intimate and perfect than any matrimonial union ever was or can be. When the bans of this union were published in the palace of the Great King, were there any objections? Nay, the enraptured angels became as "a flame of fire" in their burning zeal to accompany the Divine Bridegroom on his mission of mercy, as "ministering spirits to the heirs of salvation." "In the fulness of time" when this union was consummated, a vast company of angels descended to announce the glad tidings to man. One mighty angel

outflew all the rest, and as he neared the rocky hills of Bethlehem, in the dead of night while all the busy multitude of men were locked in sleep, he saw "the Shepherds" abiding in the field keeping watch over their flocks. "And, lo! the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid." No doubt they were brave men, and could hold their own with the wild beasts and the Ishmaelitish robbers, but now they were taken all aback. "And the angel said unto them, fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." The poor men at once saw in their fancy his ensign, royal robes, and train, but nay, "This shall be a sign unto you: ye shall find the babe wrapped in swaddling clothes, lying in a manger." Now the rest of these angelic heralds came sweeping down in their earthward flight. "And suddenly there was with the angel a multitude of the heavenly host praising God and saying, Glory to God in the highest, and on earth peace, good will to men."

Such, therefore, is the dignity, the intellectual and moral capacity, and immeasurable improvability of man's nature, that God without compromising his own "glory," stoops to take him into his bosom in the bonds of an eternal union.

If man had been a mere machine, or an animal moved only by instinct, or coercive forces, as the

horse or mule "whose mouth must be held in with bit and bridle," all the bible teaching about God's moral laws, and man's accountability: his obedience or disobedience, his fall or restoration, would be utterly out of place. And the idea of God the eternal Word taking upon him the nature of animals, horses, kangaroos, or human animals? The very conception is blasphemous!

Nay my friend, the being created in "the image and after the likeness of his Creator, is endowed with powers of intellect, conscience, affections, and will, exactly suited to his probationary situation and ends—a capacity for an intelligent adjustment and loyal maintainance of his right relations to God and society, and an honorable graduation from his educational course on earth to the fruition of eternal blessedness in heaven.

The will, in symmetrical proportion with all the functions of our moral constitution, is nevertheless the grand distinguishing characteristic of it. You cannot rationally conceive the possibility of a moral nature, or moral responsibility, virtue, or vice, nor hence of moral excellence or enjoyment, without a recognition of this fact. The will is the hinge on which all moral responsibility hangs. This fact is so patent to the common sense of mankind, that no matter what their abstract theorizing on the subject may be, in every department of life, in all matters involving moral responsibility, they practically acknowledge and endorse it, and can't ignore it with-

out a repudiation of their own consciousness and common sense.

Man's personal moral agency! Why, every system of law in Christendom is based on a recognition of the fact; every judicial process pertaining to moral action is conducted on a recognition of it; and every decision of every criminal court in the world is issued on a recognition of it. A single example may suffice to illustrate this great fact.

While sojourning in the house of an Hon. M.L.C. in a neighbouring colony, I opened a photographic album on the centre table, and turning it over I called the attention of the good woman of the house to the *carte de visite* of an interesting-looking face of a young man, and inquired, "Whom does this represent?" She replied, "Ah! that is Mr. ———, the young man who killed our dear son, Henry!" She then gave me a detailed account of the dreadful tragedy that had cast a withering blight over her household, and brought her nearly to the grave. She showed me a letter of condolence received from the "slayer" of her son, and proceeded to tell me what a fine young man he was—the young man who killed her son. "The man-slayer" sent his friend to his account, and hopelessly bereaved one of the very best families in the colony, but had not even forfeited their confidence or friendship. Why? Simply because there was no decree of his will against the young man's life. If it had been in evidence that his will had taken action

against his life he would have been hung by the neck and buried in a felon's grave.

Man's moral agency ! All the appeals of God to man, his commands, his threatenings, his remonstrances, his reasonings and pleadings, his invitations and promises, assume this as an unquestionable fact of man's consciousness.

The Bible doctrines of man's fall, his condemnation under the law, his corruption, his bondage to Satan as a child of disobedience, the grand work of redemption by Christ for his recovery, his acceptance or rejection of Christ with all the consequences ensuing, all hinge on this fact, and can't be rationally understood or explained without it.

This very fact unlocks the mysterious questions why God's perfected provisions of mercy in Jesus, administered by the Holy Spirit, have not resulted in the salvation of the whole world long ago ? and why the great majority of adult mankind are in rebellion against God to-day.

The redemption of the world by Christ ; the adequate and available " fountain opened for sin and uncleanness ;" the offices of the Holy Spirit, and the human agencies employed, are all adjusted to the functions and laws of man's mental and moral constitution.

It is no part of Christ's mission to men to destroy or suspend those functions and laws.

They will stand the ordeal of the final judgment, and its eternal issues for heaven or hell.

The *second* fact I would respectfully submit for your consideration, my friend, is the dreadful antagonism of sin to God's nature and government. If any "man in heaven or on earth, could have made an adequate sacrificial offering for sin, and provision for man's recovery, surely God, the Eternal Word, would not have stooped to do the work of a mere man.

If, having undertaken the work, he could have negotiated any arrangement adequate to these ends without laying "aside the form of God, and taking upon him the form of a servant, and becoming obedient unto death, even the death of the cross," surely he would not have taken such pains unnecessarily. It is very evident that nothing short of all he did in the work of human redemption would have accomplished it, and on the other hand that he did everything necessary on his part for its accomplishment.

The Holy Scriptures, all the way through, are explicit in ascribing the meritorious work of our redemption to the passion and death of Christ: and the triumphant hosts of his redeemed ones in glory, who no longer "see through a glass darkly," but see the King in his beauty, thus address him in a song that wakes all the melody of heaven—"Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us

unto our God kings and priests." A kind of divine telescope was put into the hands of St. John in Patmos, and he took, through the vista of time, the range of the heavenly hills, and put his eye to it, and "beheld and heard," the grand orchestra of glory singing "the new song of redemption." He thought he would number them by squares of ten thousand each, and commenced as they came up within the radius of his field of vision, and says, "the number of them was ten thousand times ten thousand." But after this stupendous calculation, amounting to one hundred millions, finding it was "a multitude which no man could number," he gave it up, by simply adding—"and thousands of thousands: saying with a loud voice, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing;" and then their swelling melody swept over the battlements of heaven, and the rising millions of the dead in Christ catch the theme, "and every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

But while the fact is so patent in earth and heaven that "without shedding of blood is no remission" of sin, and that we "are redeemed with the precious blood of Christ," to speculate on the rela-

tive value of his life in this great transaction, or of his resurrection and mediation before the throne of God is not wise. "Verily he took not upon him the nature of angels, but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in the things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted." He "was delivered for our offences, and was raised again for our justification. Wherefore he is able to save to the uttermost all that come unto God by him, seeing he ever liveth to make intercession for them." His life, death, resurrection, ascension, and intercessions are therefore all so many departments of his one grand work. "What God hath joined together let not man put asunder."

It is not wise either to trouble ourselves about the mystery involved in all this. If "the angels desire to look into these things;" and if no "man in heaven or earth was found who could open or read the book of this mystery," why should we be perplexed if we can't work out the problem. It is enough for us to know the fact that Jesus Christ undertook to solve the mystery and accomplish the work, and that he succeeded, and cried in his bloody agony on the cross, "It is finished."

The *third* general remark I wish to make on this.

subject, my friend, is that while "Christ hath redeemed us from the curse of the law, being made a curse for us," he did not abolish the law, or suspend its claims on our obedience. Nor did he pay our debt in any sense that will exempt us from the necessity of seeking by "repentance towards God, and faith in our Lord Jesus Christ," righteousness and true holiness of heart and life. Christ hath prepared no robes of his own righteousness with which to cover up our iniquity, but "gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works." "By a sacrifice for sin," he "condemned sin in the flesh"—made provision for its entire separation from us "as far as the east is from the west," and hence passed the death sentence upon it, that it should be destroyed out of our hearts while here in the flesh, and "that the righteousness of the law might be fulfilled in us." Now, whatever may be the grounds of discussion about this righteousness, which we have here no occasion to state, the following facts are clear:—

1. That it is obtained alone through what God hath done by "sending his own Son in the likeness of sinful flesh," and by the "sacrifice for sin" which he offered, and the condemnation of sin in our flesh, and the quickening purifying gifts of the Holy Spirit procured by Christ.

2. That it is not an outward robe covering, yet not destroying our sins, but a saving power imparted

to us, and a purifying work of the Spirit "fulfilled in us."

3. That it is obtained only by those "who walk after the Spirit, and not after the flesh." When under the Spirit's awakening influence "we repent and believe the gospel," we are "justified freely by his grace." God through the merits and mediation of Jesus pronounces the word of pardon. The Holy Spirit communicates this glorious fact to the spirit of the believing penitent, removes the burden of guilt from his soul, erases the death-sentence of the law from his conscience, delivers him "from the power of darkness, and translates him into the kingdom of God's dear Son," and "sheds the love of God abroad in his heart." Such an one is "sealed with the Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession." The final consummation of his great salvation—the resurrection of the body, and glorification of the soul and body in heaven.

The Spirit's seal is a divine certificate of the fact written upon "the fleshy tables of the heart," that the death penalty of the law against him is cancelled, that his sins are all forgiven, that he is brought into righteous and harmonious relations with the moral government of God.

And the love of God thus shed abroad in his heart constitutes the principle of obedience which made him cheerfully to keep the law—not as the

ground of his acceptance with God, but the fruit of the new life he has received by faith in Jesus. By faith he is engrafted "into the true vine, and by faith he abides in him," but the divine sap he thus continually receives manifests itself appropriately in the fruits of righteousness.

"Now, if any man have not the spirit of Christ he is none of his." "If ye love me," saith Jesus, "keep my commandments." St. John gives us the clearest possible teaching on this subject, in exact corroboration of the gospel revealed directly to St. Paul. "Behold what manner of love the Father hath bestowed on us that we should be called the sons of God: therefore the world knoweth us not because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when He shall appear we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself even as He is pure. Whosoever committeth sin trangresseth also the law: for sin is the trangression of the law. And ye know that he was manifested to take away our sins; and in Him is no sin. Whosoever abideth in Him sinneth not: whosoever sinneth hath not seen Him neither known Him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose

the Son of God was manifested that he might destroy the works of the devil" out of every believer's heart. "Whosoever is born of God doth not commit sin; for His seed remaineth in him; and he cannot sin because he is born of God." Sin is directly antagonistic to and entirely inconsistent with the divine "seed" of righteousness—the spiritual life imparted to and retained in the believer's soul by abiding faith, and hence to commit sin is utterly inadmissible. "In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother." By this practical personal test any honest man may find out to which party he belongs. But my dear friend, we are getting on too fast I fear for your experience. And now, if you will, go back and see if we can find out clearly the part the Holy Spirit is to perform in this work.

Who is the Holy Spirit? "The heavens declare the glory of God" and the star-spangled "firmament showeth his handywork." "Day unto day uttereth speech, and night unto night showeth knowledge" concerning his power and providence in all animate and inanimate creation throughout the world, for "there is no speech nor language where their voice is not heard;" but when we undertake to lay lines on the being and character of God, and define and explain his attributes, we labor under an embarrassment somewhat like that of a ground mole or

Norway rat trying to give a geography of the earth. The little animals know enough of the earth for their practical ends of life. So we, from what God hath revealed, may know all that we need to know about Him, for all practical purposes of life and godliness, and will have an eternity beyond for further inquiries.

I would not underrate human powers of research. Though man in the body is but in his cocoon state, or at best but a crawling silk-maker, his powers of mind in relation to all things legitimately within his sphere of observation and action are wonderful, and but indicate what they will be when he throws off his "mortal coil" and soars aloft to "meet the Lord in the air." But great as are his powers, when he tries to comprehend and define the Being of God, he is like a man trying to bail out the Atlantic Ocean with a bucket. Some learned men have greatly damaged God's cause by speculations on this subject. We can't bail out the ocean, but we can have the free use of it for all the useful purposes to which it is so admirably adapted. Though we can't comprehend the Being and explain the attributes of God, we may clearly apprehend the great facts God hath revealed concerning himself and his interest in us.

The unity of design and execution in all God's visible creation, and all his teachings in the Holy Scriptures, proclaim "one God."

The mysterious Trinity of his Being was gra-

dually manifested to the patriarchs and prophets of old, but clearly revealed in "the fulness of time."

The angel of the covenant demonstrated his Divine nature to the patriarchs, and yet the fact that he was a messenger sent by God was an insolvable mystery. Jacob wrestled with him all night, and begged to know his name. "By his strength he had power with God; yea, he had power over the angel, and prevailed: he wept and made supplication unto him: he found him in Bethel, and there he spake with us, even the Lord God of Hosts: the Lord is his memorial."

In this struggle Jacob obtained deliverance from his sins, a new nature and a new name, which God only can grant. He found this angel to be God, the Lord God of Hosts, but his "name," his mysterious personality, distinct from God whose messenger he was, he could not comprehend.

This Divine "Messenger of the Covenant," who was subsequently known as "God manifest in the flesh," is by St. John called the "Word," but more frequently the "Son of God." "In the beginning was the Word," the uncreated eternal Word, for he *was* before created things began. "And the Word was with God"—a clear personal distinction—"and the Word was God"—a perfect unity of Being, "The same was in the beginning with God." "All things were made by him, and without him was not anything made that was made."

The distinguishing titles of God the Father and

God the Son are not to indicate priority or superiority of the first person to the second.

To understand the figures employed in the Holy Scriptures, to convey or illustrate intangible spirit facts, we must confine the figure to the fact, or particular phrase, or point in the fact to be conveyed or illustrated by them. For example, Christ is called a "lion," a "lamb," a "door," a "way," a "vine," a "shepherd," a "bridegroom." By neglecting the rule I have just stated, how easily any or all these may be rendered ridiculous and even blasphemous, but in their true relation they are all beautifully appropriate and instructive. Even words are but signs of ideas, and must be interpreted by the subject they are employed to represent.

You may see God's type dimly foreshadowing the manifestation of these two distinct persons of God, "the Father and the Son," on Mount Moriah. Toiling up the mountain you behold a charming looking young man with a load of wood on his shoulders; by his side a stern looking man with a brand of fire and a knife in his hands. You draw near, and hear the young man say, "My Father," and the other replies "Here am I, my Son." "And he said, Behold the fire and the wood: but where is the lamb for a burnt offering?" And the father answers, "My son, God will provide himself a lamb for a burnt offering." You see at once that there exists between them the strongest possible mutual confidence and love. You follow them to the summit, and see them together

build the altar and arrange the wood; a short conversation ensues in an under tone. You can only catch parts of a sentence now and then, but you soon gather to your utter astonishment that the son himself is to be the sacrifice. You see his father's tearful eyes as he explains to him the will and command of God.

The young man listens and cheerfully assents to it all. He was full twenty-five years old, and could have resisted, or fled away, but without a murmur he consents to be slain and burnt on that altar.

You see them embrace and kiss each other, and can't resist the feeling, when you learn that he is his only son, the embodiment of his own life and love, that the father's is the harder lot. As you see the son yield himself entirely to his father's will, and see the father bind him and lay him on the wood, and draw the knife to slay his son—for a moment the stern moral principle manifested almost absorbs you—All this simply because God said, "Abraham," "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of." Now, turn again to the tragic scene, and see in the firmness of the father, and the sweet obedience of the son, the proofs of their perfect loyalty to God; and you know not which most to admire. Compared with each other they are in every respect peers; compared with all the rest of mankind peerless.

High on that mountain, above the ordinary walks of life, rapt in the moral grandeur of this foreshadowing of the sacrificial offering of Christ on Calvary, possibly on the very same spot, the low earthly ideas belonging to the human relations of father and son have no place in your mind.

Is not this sublime spectacle, just as you see it, God's own teaching-type of that wonderful gospel revelation of two distinct Persons of the One Eternal God, under the title of Father and Son? The relevant points between the type and the antetype, I apprehend are—*first*, perfect oneness of nature; and hence, *second*, perfect oneness of principle and purpose to offer the great sacrifice necessary to the end requiring it; *third*, the love of the Father in giving his Son, equalled only by the love of the Son in laying down his own life. “God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” The Son, “for the joy that was set before him” of redeeming the fallen race, voluntarily took the subordinate position of the Holy anointed One, and though he was “in the form of God,” and “thought it not robbery to be equal with God”—he certainly understood his relation to God. If he was not God's equal, how could he claim to be equal?—“But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man he humbled himself, and

became obedient unto death, even the death of the cross." We see also the great Shepherd's own statement of this fact—"As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep." "Therefore doth my Father love me, because I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." We see that while every thing he did was an expression of the Father's will, the subordinate position assumed by him as "Our Lord and Saviour Jesus Christ," was as purely the expression of his own will. All acts of worship paid to Christ the crucified, are accepted by the Father as directly addressed to him; for God hath proclaimed, "That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father." The term "only begotten Son of God" is illustrated by that part of the type which shows the extraordinary love between the Father and the Son—"Take now thy Son, thine only son Isaac, whom thou lovest." This expression, "Thine only son," even in the type was used in a higher holier sense than that of natural generation, for in that sense he was not his only son. When the relation of Christ to his church is illustrated by the matrimonial figure of the Bride-

groom, we of course understand that the relevant points are mutual fidelity, mutual confidence, and mutual love. To carry the analogy further is to render it ridiculous and blasphemous. So with the type on Mount Moriah, we must confine ourselves to the relevant points. A son by natural generation is not only in the likeness and of the same nature of his father, but has also a separate organization of being. But natural generation and its concomitants—as beginning of days with both Father and Son, the separate organization and priority of existence of the father, to say nothing of maternal relationship, are all in this grand type as irrelevant and ridiculous as the idea of a mane and tail to the “Lion of the tribe of Judah.” Hence, also, that to my mind unintelligible idea of “Eternal generation of the Son of God” is precluded. God’s essential being is indivisible, and hence incommunicable. The title “Son of God,” applied to the Messiah, clearly represents to us his distinct personality but perfect oneness with God. The Jews to whom he preached so understood it, and “sought the more to kill him, because he said also that God was his father, making himself equal with God.” In the reply of Jesus he said, “As the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son: That all men should honor the Son, even as they honor the Father. He that honoreth

not the Son honoreth not the Father which hath sent him."

The title "Son of Man" which he so often applied to himself was also used in an accommodated sense. He was not the son of any man in the sense of natural generation. He was "the Son of Man" in a higher sense; he had taken upon him the nature of man—that "blood" of which "God hath made all nations of men to dwell on all the face of the earth." Now if this idea of generation was not even pertinent in his human relation, why intrude it into the Sonship, which is to teach us that he is a distinct person, and yet that he utters a grand truth in the highest sense when he says "I and my Father are one." The distinct personality of the Holy Spirit, coequal with the Father and the Son, in the indivisible incommunicable Being of the Godhead, and his perfect oneness with the Father and the Son in the projection and execution of the great work of human redemption, and the part that He as a distinct Person "proceeding from the Father" was to take in this great work, were all clearly revealed by "God manifest in the flesh," and by the Holy Spirit himself, through the apostles.

"There are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one." The mystery is too high, too deep, for the grasp of the human mind, but why stumble at that? Every fact in nature involves a mystery that no philosopher can explain or fathom. How the

attributes of the human intellect and the functions of his moral nature can be so perfectly joined to a corporeal body, "fearfully and wonderfully made," and constitute a man, is a mystery that we can no more comprehend than the mystery of the three distinct persons in the essential being of the one Supreme Eternal God. In regard to all material things we receive facts on the faith of adequate evidence and let the mystery go. We ask no more for the facts of Divine revelation. The facts of the "Holy Trinity in Unity" are clearly revealed in the Gospel, and are distinctly discerned by many intelligent Christians.

At the baptismal initiation of Jesus of Nazareth into his priestly office, the distinctive personality of "these three" is clearly manifested. The Sacrament of Baptism was administered alike in the name of the Holy Three.

The apostolic benediction was pronounced alike in the name of the "Father, Son, and Holy Ghost."

The teachings of Jesus concerning the character and mission of the Holy Ghost are explicit. He said to his disciples, "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter;"—he was then their Comforter but was going away. It would be no comfort to send one inferior to himself—"that he may abide with you"—not a few years simply, as he had done, but "that he may abide with you for ever." And who is he? "Even the Spirit of truth;

whom the world cannot receive because it seeth him not, neither knoweth him." God in disguise, God in our midst, to whom his children have access and with whom they have fellowship, as the disciples had with their incarnate Saviour. The carnal world don't know him, "but ye know him," saith Jesus to all believers, "for he dwelleth with you, and shall be in you." Why should we not know him if he dwells with us?

Again he said, "These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things" pertaining to the object of his mission, "and bring all things to your remembrance, whatsoever I have said unto you." You observe, my friend, that this divine Teacher and Comforter is not a mere influence, but as really a distinct person as the Son of God. "He," the personal Holy Spirit, "shall teach you all things," impart all the light and power necessary to salvation and usefulness, "and bring to your remembrance all things whatsoever I have said unto you." The Holy Scriptures are the Spirit's standard of truth, by which we are to discern and test his personal teachings, and "try the spirits whether they be of God." He is, too, our interpreter, to "open our understanding that we may understand the Scriptures." I fear his teaching office is not adequately appreciated even by a large proportion of Christians. When they want light on a

mysterious yet practically important passage in the teachings of Jesus, they will rummage through a whole library of books to find out the opinions of learned men on the subject; when the Holy Teacher, sent by God the Father for that very purpose, is present to give them the very light they need. We may go to the learned biblical critics and commentators to learn geographical, chronological, and historical facts to put us in possession of the local basis of the illustrations of Scripture, places, times, and customs with which the people to whom the lessons of divine truth were first addressed were well acquainted. But whatever may be our reference to text books and collateral sources of information, let us never turn our backs upon our Teacher, but submit all our researches to him, and get his mind on the whole thing. There is no appeal from Him and his clear interpretations of his revealed standard—the Holy Scriptures.

Again, the Saviour said, “Now I go my way to him that sent me, and none of you asketh me, whither goest thou? But because I have said these things unto you, sorrow hath filled your hearts. Nevertheless, I tell you the truth. It is expedient for you that I go away, for if I go not away, the Comforter will not come unto you. But if I depart, I will send him unto you.”

In all these teachings of Jesus the Three distinct Persons of the One Supreme God are clearly distinguished from each other. We hence learn, too, that

God the Holy Spirit succeeded the incarnate Son of God as the immediate head of his militant church, and the executor of his will for the salvation of the world. The three grand departments of his work, beginning with the world lying in the wicked one, and ending with his final account with mankind in the judgment, are clearly indicated thus:—"And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me"—the highest offence only is mentioned, but every subordinate sin is included. "Of righteousness, because I go to my Father and ye see me no more"—his ascension to heaven and retention there as our mediator only mentioned, but embracing all the provisions of his redeeming acts. "Of judgment, because the prince of this world is judged." The final judgment is only mentioned, but the whole administration of justice from first to last of the gospel dispensation is comprehended, beginning with the prince of this world and embracing all other subjects of government.

In the first of these three departments of the Holy Spirit's work, he is the "spirit of bondage to fear," not binding any sinner, but revealing to him his bondage by sin, and so exciting his fears as to induce him to seek refuge in Christ.

In the second, he is the Spirit of Adoption, the renewing witnessing Spirit, the Comforter, the Sanctifier, the guide of his people through life and death, and to their heavenly home.

In the third department of his work, as in the first, the Holy Spirit applies the law to the sinner's heart. If he "flee for refuge to lay hold of the hope set before him," well; if not, he will continue to repeat his calls and impart his gracious influences to persuade the sinner to "be reconciled to God," till by his persistence in "grieving the Holy Spirit of God," his spiritual receptivity is destroyed, and then the Spirit adjudges him a perished soul—a moral nuisance fit only for "Ghehenna" "where the worm dieth not and the fire is not quenched." Ever since the investiture of the Holy Spirit as the immediate Head of the Gospel dispensation, every sin committed is a sin against the Holy Ghost; but the culmination of the sinner's career of rebellion, resulting in the self-destruction of his spiritual susceptibilities, is "the sin against the Holy Ghost," for which there is no forgiveness, because he has destroyed his capability of repentance. Nothing remains now but a "certain fearful looking for of judgment, and fiery indignation which shall devour the adversaries." We see an example of his judicial administration in the case of Ananias and Sapphira. His judicial account with every sinner from the day that he "proceeded from the Father" on his great gospel mission, to the end of the world, will constitute one of the books that will be opened, out of which the dead small and great shall be judged "according to their works;" and that other "book, which is the book of life;" is but the

Holy Spirit's roll-book, containing the names of all who walked after him, and accepted through him the free "gift of God, which is eternal life, through Jesus Christ our Lord."



CHAPTER III.

TERMS OF RECONCILIATION WITH GOD.

FIRST—"REPENTANCE TOWARD GOD."

MY DEAR FRIEND.—The grace of repentance is Divine, the exercise of it human ; when the spirit of "bondage to fear" brings his awakening power to bear upon the conscience of a sinner, revealing to him his relations to the law, his guilt, his heart-corruption, his bondage to Satan, then comes the tug of war. The light that reveals his depravity excites its opposition. Under the curbing restraints of the law it "works all manner of concupiscence." The voice of the Spirit within, that arouses the sinner to a sense of his danger, wakes up "the strong man armed," who holds him in bondage. Then ensues the struggle before described from St. Paul's letter to the Romans, on the final issue of which depends the sinner's salvation or eternal ruin.

He is now conscious of the working of two mighty forces within him—the attraction of the Holy Spirit drawing him to the Saviour, and the repulsion of carnal enmity and Satanic agency repelling him.

“For the flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other.” We have a striking illustration of this collision of the forces of light and darkness in the case of the Gadarene who was possessed of a legion of devils.

Ah, but some persons do not believe in the existence of devils, nor their commerce with men.

Yes, and such persons usually deny the depravity of the human heart as well.

If you please, we will examine this subject for a few moments.

There are certain facts in regard to the existence of which we all agree: there is a great deal in this world that is not right—a vast amount of that hateful thing called sin. You may call it by any other name, but the soul-destroying thing remains the same. Daily papers, periodicals, and books are heavily freighted with its dark details, and yet not a tithe has ever been told. The history of our race is black with deep stains of sin which disgrace humanity and curse the world. I need not stop to give examples. You are quite familiar with them. Jews, Christians, Mohammedans and Buddhists all agree that these facts exist.

Whence do they proceed? Such effects must have an adequate cause. Let any man who thinks himself competent produce a theory that will adequately account for these facts.

If you deny the existence of devils or their

commerce with men, then you have to set down this dreadful catalogue of sins to man's account alone, untempted, unstimulated by any foreign influence whatever. You make man to be as bad purely on his own account as we are accustomed to regard him with all his disabilities, and these satanic agencies added. If that is so, then for the execution of any dark purpose that could be invented in the infernal regions, we don't need any other devils; just call man the devil, and we have devils by the million, in the body and out of the body.

So, my friend, you see that theory won't fit the facts.

If you admit the existence of devils, but deny the depravity of human nature, then the question arises—would God abandon his holy, loyal, unoffending subjects to the power of devils, as we find “the world lying in the wicked one?” You know he would not. So that won't work.

There is but one theory that will account for these facts. Though devils and bad men have been trying for six thousand years to explain away these facts, or account for them on some other than the true theory, they can't to this day produce a theory that will stand the test of unprejudiced common sense for five minutes. There is but one theory that will adequately account for these facts, and that is the theory of the Bible, viz :

1st. That human nature is fallen and corrupted by sin; and

2nd. Devils exist and have access to unrenewed hearts, and influence over the feelings and conduct of all who are not saved by Jesus Christ. There is one "prince of the power of the air," emphatically denominated "the devil," but he commands millions of unclean spirits, also called devils.

But you say, why did God permit Satan to enter the garden of Eden, and why allow him access to our unhappy world?

Our business is to ascertain facts, and adjust ourselves to them, rather than to push our inquiries into the "whys and wherefores" of God's administration. Nevertheless, it is pertinent to remark—

That as man was placed in Eden on a probationary trial, and as the smallest measure of personal practical holiness necessary to prepare him for his glorified state would enable him to resist all the devils in the universe, it was a matter of but little consequence whether he be tried by devils or some other agency. The same is true of mankind now.

The presence of "the old serpent" in the garden should have operated as a timely gracious warning against the dreadful nature and consequences of sin.

"The angels that kept not their first estate" possibly had nothing to warn them of the danger of sin but the word of God, but our first parents had not only the word of God, but an example. When the serpent impertinently obtruded himself into the company of the woman, and dared to contradict God's facts, her suspicion should have been excited

at once, and her wonderful perceptive power would have enabled her not only to detect his diabolical business with her, but also to peer into his nature and define his person. On such a discovery she should have "cooeyed" for the good man of the garden, and said, "Adam, my dear, look at that monster of corruption. That is Lucifer, but he kept not his first estate, and Oh! what a wreck! Our gracious Father hath allowed him to come into the garden that we might see in him the dreadful effects of sin. We'll take the timely warning, and never never sin against God." That should have been the effect then, and that should be the effect now. St. Jude uses this argument, associating the fallen angels and the destruction of the Sodomites, "set forth for an example, suffering the vengeance of eternal fire."

The old fallen spirit with his wily hosts worketh *at* all God's children, and their battles with him are good for the development of their minds and their essential graces, but he "worketh *in* the children of disobedience" only. He can take possession of no souls till they "yield themselves servants to sin." Then he "takes them captive at his will," and no power on earth can deliver them. Very likely the cruel tyranny of Satan is a means of driving more souls to seek deliverance by Christ than would arise from an undisturbed carnal sleep without him.

But you say, "I can't object to the argument as to the existence of devils and their power over

sinner, but I don't feel his bondage ; I have never seen him, nor had anything to do with him."

Not many subjects have the honour of seeing their sovereign. Government is administered through a great variety of subordinate agencies. So Satan rules by a direct "working in the children of disobedience," and also by a great variety of agencies—bad men, bad women, bad boys and girls, bad books, and legions of unclean spirits.

You think you have "nothing to do with him," but if you examine you will find that he has a great deal to do with you. If you are indeed free, stand up in the dignity of your loyal holy humanity, and say, "I'm free, and I'll demonstrate it to the world by perfect obedience to God's holy will and commandments. I'll never sin again."

Try your hand, my friend, and you will soon find your master.

I once read of a young man who professed to be an atheist ; said he "did not believe in the existence of God or devils." This young man attended a religious service, and two or three Christians agreed together privately to pray for him. Soon the "Spirit of Truth" shone into his dark mind, and he became convinced that there was a God, and he said, "If there is a God who made me, he must feel an interest in me, and I'll call upon his name, and see if he will communicate anything to me. I went away alone, and kneeled down to pray to God, and there upon my knees, for the first time

in my life, I was convinced that there is a devil."

If you doubt it, my friend, try it.

It is a dreadful thing to be "taken captive by the devil at his will." What is to be done? How can the sinner be emancipated?

Let us turn again to the case of the Gadarene, and we shall not only see the clear illustration of the working of these two antagonistic forces, but see also how deliverance may be obtained. Behold him in an old graveyard overlooking the sea, groping among the tombs. See the scars of the "chains and fetters" with which he had been bound, and which he had "plucked asunder." Hear his hideous howlings of despair! O, look at the blood! He is trying to kill himself. He has no knife, but he's "cutting himself with stones." Poor man, we can do nothing for him. We dare not approach him. Lo! there comes Jesus of Nazareth. He's in the boat: he'll be ashore in a few minutes.

Ho! you man in the tombs there! Look to the sea. There comes Jesus, the man that casts out devils. He's looking! The blood is streaming from the bruises and cuts of the sharp "stones." See his tears. The gracious attraction—desire, faith, and hope—begins to kindle in his bosom.

Hear him exclaiming, "O, that's the man that casts out devils! He'll deliver me from these tormenters. I'll go to Jesus."

Here he comes as fast as he can run! Clear the

track! Down at the feet of Jesus he goes, "and worships him"—cries piteously for help.

Dear me, how he screams! What's that he's saying?

"What have I to do with thee, Jesus, thou Son of the Most High God? I adjure thee by God that thou torment me not."

Do you call that a penitent? You say the man must be drunk, or furiously mad.

Nay; he is just coming to himself. Jesus fully appreciated his case.

What the poor Gadarene expressed so forcibly is what every sinner, in his approaches to Christ, to a greater or less extent feels. Here's an important lesson for sinners to learn. Many persons truly awakened by the Spirit, not understanding this complex experience, allow themselves to be duped by the devil, who persuades them that it will never do for them to go to Jesus while their minds are so dark and their hearts are so hard. They must wait till they feel differently.

If the poor man in the tombs had reasoned thus, would he have gone to Jesus? He couldn't get rid of the devils himself. He couldn't get their consent to go to Jesus. The only way for him—and the only way for any poor sinner—was to take himself up under the attraction of God's Spirit, with all his hardness, darkness, and devils, and run to Jesus. The Spirit does not give deliverance away from Christ, but gives the poor sinner the desire, and leads him to Christ.

Under this gracious attraction the Gadarene hearkened, looked, reflected, resolved, ran to Jesus, submitted his case—all desperate as it was—to Jesus and worshipped him. Then the devils came upon him like hounds of hell. They run up every avenue of his heart; try to hold the citadel of his soul; get possession of his feelings and his powers of speech, and cry out against Jesus. But, thank the Lord, they were too late. The poor man had surrendered his soul and his body to his Almighty Deliverer, who, by a word, ejected every devil from his heart.

Whether there were numerically a legion of devils in the man—ten regiments—or devil power equivalent to that much man-power, as we speak of an engine of so many horse-power, it matters not. In either case we see how utterly helpless and hopeless the man was—one defenceless man in the hands of an armed legion—and we see how utterly futile the efforts of any man to get the devils out of his heart by any performances of his own. All the righteousness of all the Pharisees would not eject a devil, but a word from Jesus will clear out a legion the very moment any poor sinner surrenders himself as did the man in the tombs. See what a sudden and glorious change has been wrought in him! See his beaming countenance. “Joy unspeakable and full of glory” fills his soul. The disciples no doubt having taken him to their boat, and washed him, and given him some clothes, we now see him “sitting clothed and in his right mind.”

When Jesus embarked for Capernaum, the poor fellow followed him to the ship, and begged to go along with him. "Howbeit, Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee." Though left alone amid his old associations, the devils could not get possession of him again unless he again rebelled against God by "yielding himself a servant to sin." The next thing we see of him, he is going from town to town in his own country preaching Jesus to the people, "and all men did marvel."

Hundreds of examples of this collision of the forces of light and darkness in the penitential struggle of sinners have come under my own observation.

One or two illustrative cases here may suffice.

I was laboring in a series of religious services a few years ago, in Mamaraneck, a suburban town of New York City. Thomas Paine spent a number of years and finally died in the neighborhood of that town. The old people there to this day tell of the horrible end of that enemy of God and his Bible. But during his life there he sowed a crop of infidelity that unhappily did not die with him. It had taken such deep root as almost effectually to baffle the efforts of Christian churches there for nearly half a century up to the time to which I refer, when I joined hands with the Rev. Mr. Hollis, the superintendent of that circuit, and we laid siege to the

citadel of infidelity and sin. God gave us the victory, and the vales leading to Paine's grave echoed with the shouts of many scores of new-born souls. During that work of God I called one day to see an ex-policeman from New York city—a hardened sinner about seventy years old. Approaching his house, I saw him standing at the gate, and thought him one of the most repulsive looking old men I had ever seen. But for the fact that I had encountered many hard cases before, and had a good brother with me, I should have been intimidated, I fear, and passed on. But I braced up my courage, and prayed that God the Holy Spirit would give me access to his heart. We spoke kindly to him, and he invited us into his house. I approached his heart cautiously, but as directly as I thought I could in safety. As I was conversing with him about the work of God among his neighbors, I saw him feeling in his pocket for a handkerchief to wipe away his tears, and I said to myself, "Thank God, he's a better case than I feared."

At length he said, "I have not been to hear preaching for years till last night, and I've been thinking I am like that wicked old captain you mentioned in your sermon, only I think I am a great deal worse than he was."

He granted us permission to pray with him, and we left him weeping in sorrow for sin.

At the next service I saw the old man in my audience, and during the prayer-meeting, after

preaching, I spoke to him, saying, "Father R——, have you any objections to be reconciled to God?"

"No, I can't say that I have; but I can't go forward to that altar."

"Going forward to the altar of prayer won't save you; but as you have been a public sinner against God, it is quite appropriate that you should publicly confess and renounce your sins; and in thus avowing your purpose to seek God, you put yourself in the way of receiving instruction, and of enlisting on your behalf the sympathies and prayers of God's people."

"Well, it may be all right, but I never can go there feeling as I do. I feel wicked. I can scarcely restrain my feelings of anger and contempt at this whole proceeding. I never had any special dislike for the Methodists before, and I can't account for this extraordinary bitterness and hatred I feel against them."

"And yet you feel a strong desire to give your heart to God, and be saved from your sins?"

"O yes, I would give the world, if I had it, to have my sins forgiven."

I then explained to him the nature of this terrible repulsive force that was driving him almost to desperation, and assured him that if he would yield to the attraction of grace, and walk after the Spirit, he would lead him to Jesus, who would cast the devils out and renew his heart.

"Do you think so?" inquired he in surprise.

"Yes, father R——, I know it. I know it from my own experience, and the testimony of hundreds of persons whom I have seen thus come to Jesus."

"I don't see any use in going there with a heart full of bitterness and cursing: it would be but mockery and not worship. I can't pray, and it's no use to try."

"I don't see any use in your allowing Satan to lead you away from Christ down to hell, when he has sent his Holy Spirit to your heart to show you your guilt and bondage, and lead you to Him, who alone can save you. If you can't come to Jesus now, what have you to hope for if you 'do despite to the Spirit of God, and persist in sin?'"

"You seem very confident, but I don't see any possibility of relief, feeling as I do."

"You are not expected to understand how God is to do his saving work. It is enough for you to know the fact that if you will, 'come to him' he 'will give you rest.'"

"Well, I know I shall perish if I remain in this state, and though it is against my feelings, and I can't see that it will do me any good, I'll take your word for it, and try to do the best I can." He kneeled at the altar of prayer, and tried to repent of his sins, and "believe in the Lord Jesus Christ." But more than half his time there was spent in talking about his hardness of heart, and the impossibility of relief. At the close of the service he was still dark, but felt encouraged to persevere. Next

night he was forward again, and in his struggles Satan seemed sometimes almost to "tear him" with rage against Christ. The third night he came forward he was "delivered from the power of darkness, and translated into the kingdom" of Jesus, and publicly told the people what God had done for his soul. He led a new life in the sweetest liberty of the children of God.

I was preaching on this subject one day, at a camp meeting in Canada West, and having explained the bondage of the sinner, and Christ's offer to rescue enslaved souls, I said, "These are demonstrable facts. God's Gospel delineations of human guilt and bondage have their demonstration in your experience, and God's saving facts are demonstrable by every one that will accept his terms of mercy. He don't put any sinner upon a train of metaphysical argumentation to find out the truth, but says—'Prove me and see;' 'Taste and see that the Lord is good.'"

"Who in this vast assembly will honestly confess his sins and prove the truth of God's invitation and promise?"

A tall fine-looking man arose and responded "I will." He came forward at once and knelt down and engaged in prayer.

In reply to my enquiries personally, he said, "I have but very little emotional feeling on the subject, but my judgment is convinced, and I have accepted the challenge of the minister to prove the

truth for myself, and have made up my mind to 'seek till I find' mercy."

He did not obtain peace with God at that service.

At the evening prayer-meeting of the same day he came promptly forward again, as a seeker, and after the struggle of about an hour, with head up and countenance radiant with light, he exclaimed, "Bless the Lord, O my soul, and all that is within me bless his holy name." He had believed and was saved.

Next morning in presence of a large audience he arose and said, "Friends, I wish in all humility to tell you, for the praise of God, what he has done for my soul. I have always boasted that I was a Briton, a free Briton, but yesterday I found out that I was a poor slave—a slave to that worst of all masters, the devil. Last night, glory be to God, I was emancipated from the slavery of sin and Satan, and this morning I am a free man—a free man in Christ Jesus my Lord; none the less a Briton, but also a fellow-citizen with the saints and of the household of faith. Glory to Jesus!"

Three months afterwards I spent a night in the house of the same man. Found him to be a well-to-do magistrate. He told me that he had been happy in God every day since his conversion at the camp-meeting, except one day he "was in great heaviness through manifold temptations," but cried to God for help, and got a "brighter evidence of God's favor than ever before."

I may just remark further, my friend, that the gracious influence of the Holy Spirit is adjusted to the laws of our intellectual and moral constitution. He sheds light into our understanding, and imparts awakening power to the conscience, but leaves us free to "walk after the flesh" with its repellant forces, or to "walk after the Spirit," under his attractive drawings.

As a matter of emotional consciousness the repulsive forces may seem much stronger than the attractive, but God is in that apparently feeble desire in the penitent's heart. If you feel it, my friend, don't quench it; let the language of your heart be—

"I'll go to Jesus, though my sins
Like mountains round me close,
I know his courts, I'll enter in
Whatever may oppose.
Prostrate I'll lie before his throne
And there my sins confess;
I'll tell him I'm a wretch undone
Without his sovereign grace.
I can but perish if I go,
I am resolved to try,
For if I stay away I know
I shall for ever die."

As you approach the mercy seat this heaven-wrought desire will well up in your heart stronger and still stronger, till you are enabled to surrender to God and embrace Christ as your Saviour. The repulsion also will be increasingly stirred in its bitter enmity to God, till Satan is ejected, and sin subdued, by the mighty Jesus you embrace by faith.

CHAPTER IV.

REPENTANCE : CONTINUED.

MY DEAR FRIEND—Having explained the penitential struggle of the sinner in its relation to carnal and satanic forces, I will now, if you please, try to show you its relation to the law. If you consent to walk after the Spirit, he will lead you first to Mount Sinai. There in the wild wastes of desolation you'll stand till its thunders fill you with awe and terror. Its legal lightnings will play upon your conscience till all your beautiful self-wrought robes of righteousness are utterly consumed.

He will then lead you to the garden of Gethsemane. There you behold the God-man making up his reckoning with the law; you hear him exclaim, "Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine be done." Lo! an angel appears before him—to remove the cup? Nay, he can't touch it, but he is "strengthening him" to endure the heavy curse of the law he hath assumed on our behalf. Now his agonizing cries pierce your inmost soul, while "his sweat as great drops of blood" falls to the ground. There you see the "exceeding sinfulness of sin," and learn to loath it.

The Spirit next leads you to Calvary, and you hear one say—

“See the Lord of glory dying,
See him gasping, hear him crying,
See his burdened bosom heave!
Look ye sinner, ye that hung him,
Look how deep your wounds have stung him,
Dying sinner look and live!”

You there hear of life, but you see nothing but death. You learn that “Christ hath redeemed us from the curse of the law, being made a curse for us.” You feel the dreadful curse of the law, for your own sins close in upon you like the pall of death, and you wonder if you can have life through Him who died for you—when, lo! the legal fire that consumed his sacrificial offering to the death, now blows upon your soul till its carnal cohesion to the world is dissolved, and now “the Spirit’s two-edged sword” “pierces even to the dividing asunder of the soul and spirit, and of the joints and marrow,” and instead of relief from Calvary, you are thus “crucified with Christ.” Now you begin to understand the preaching of John the Baptist, when he says, “and now the axe is laid unto the root of the trees: therefore every tree that bringeth not forth good fruit is hewn down, and cast into the fire”—“He that cometh after me shall baptize you with the Holy Ghost and with fire.” You learn that the application of the law of justice, whether to nations or individual sinners, is part of the Spirit’s work, “whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner, but he

will burn up the chaff with unquenchable fire." The words of Jesus then fall on your ears with terrible effect—"Ye shall indeed drink of the cup that I drink of, and be baptized with the baptism that I am baptized with." As the cup could not pass away from Jesus, neither can it pass from us except we drink it. If he had not borne the curse of the law for us, this legal fire would consume us for ever. The baptismal fire of justice which consumed the sacrificial offering of our Great High Priest on the cross, consumes us till "our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." "Therefore we are buried with Christ by baptism unto death."

Christ's death was not to exempt us from our appropriate measure of this fiery baptism with which he was baptized, but to render it a "godly sorrow working repentance to salvation," instead of an "unquenchable fire," to lay upon the guilty soul for ever; that sin in the flesh, on which the suffering Christ passed sentence of death, should be destroyed, and the sinner saved, and "that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Hence St. Paul says again, "I am crucified; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me."

This crucifixion, death, and burial with Christ does not impair the keen consciousness and vigour of the immortal mind of man. It will rise unimpaired above the mortal wreck of the body, and if unsaved, will endure the "second death" for ever unextinguished and inextinguishable.

When a sinner is thus crucified under the law, "and buried with Christ by baptism into death," his tearful eyes are upturned to Mount Zion: and lo! he beholds his risen Jesus in his mediatorial robes on "his holy hill of Zion." Now he hears the voice of the Holy Spirit in his heart, saying, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." In the fact of the resurrection of Jesus he has the demonstrative proof that God hath accepted his "sacrifice of himself" on behalf of sinners; and the great mission of his life and death, both as it relates to the removal of legal difficulties, and the provision of salvation free and full for the world, was accomplished. Now the risen Jesus hath become the mediator between God and man, the ever-living Almighty Saviour of all who come unto God by him, "who was delivered for our offences, and was raised again for our justification." While the poor sinner in utter self-despair is thus looking to Jesus, "believing in the Lord Jesus Christ," "the Spirit of him that raised up Jesus from the dead," and who will ultimately "quicken the mortal bodies of his

saints," suddenly quickens his dead soul, he is "saved;" "reconciled to God" through faith in the crucified and risen Jesus. "Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

This "baptism of the Spirit and of fire" embraces in practical effect the baptismal vows of the Sacramental ordinances; but to appropriate all this as merely a type of the outward application of water is as great a mistake as that the symbols of the Sacrament of the Lord's Supper embody the "real body, blood, and divinity of Christ." The Sacrament of Baptism should not be neglected, but should never be substituted for the essential inward work of the Spirit, of which it is an outward sign or symbol.

Some teachers ignore the doctrine of repentance; but the grace of repentance is one specific end of Christ's mission. "It behoved him to suffer and to rise again, that repentance and remission of sins should be granted to Israel;" and the duty of repentance was the first great burden of the preaching of John the Baptist, of Jesus, and his Apostles. "Jesus came into Galilee preaching the gospel of the kingdom of God, and saying—The time is fulfilled, and the kingdom of God is at hand; repent ye and believe the Gospel." In St. Paul's farewell address to the elders of Ephesus, at Miletus, he said in refer-

ence to his ministrations among them “by the space of three years, “I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.”

But, my dear friend, I would have you to understand distinctly that in all this fiery ordeal of repentance we have described, there is nothing meritorious on our part. “Though I give all my goods to feed the poor, and though I give my body to be burned, and have not” the renewing love of God in my heart, which I obtain through faith in Jesus, “it profiteth me nothing.” There is but “one sacrifice for sins.”

The practical end or object of repentance is simply unreserved submission to God’s will, a consent that he take out of our hearts everything opposed to his will, though as dear to our carnal nature as a “right eye or right hand,” and freely accept his will as the rule of our lives. His will is perfectly right, and perfectly consistent with our best interests here and hereafter for ever, embracing every legitimate relation, duty, and privilege of life. He does not require any soul to give up something for nothing, but to renounce all sin, because it is rubbish and death, to make room for the “gift of God which is eternal life through Jesus Christ our Lord.” If “for the kingdom of God” a soul is called upon to

make a sacrifice of that which is legitimate in itself and dear to him, God provides the most munificent indemnification, "even an hundred-fold in the present time, and in the world to come everlasting life."

It is a great shame to humanity that the Holy Spirit finds it necessary to lead us through the baptism of fire before we will submit to God's will; but such is the fact. Just at that point of submission—whether with many tears, or no tears at all, whether by ten years' or ten minutes' repentance, it matters not as to time—the sooner the better—the sinner may "believe" and be "saved."

Saul of Tarsus endured this crucifixion on his way to Damascus, and was buried by this baptism into death for three days, till his prejudice, pride, self-righteousness, and all things in which he gloried were consumed, and from the depths of utter self-despair, under the teaching of Ananias, he accepted in Jesus Christ "the power of God unto salvation." Upwards of thirty years afterwards, St. Paul, referring to this momentous period of his life, speaking of the things whereof he gloried before, said—"But what things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness which is of the law,

but that which is through the faith of Christ, the righteousness which is of God by faith." The three thousand souls saved, on the very day the Holy Spirit descended and commenced his great work of saving the world, reached this essential point of submission under the preaching of a single sermon. "When they heard this"—the gospel of Jesus—"they were pricked in their heart, and said unto Peter and the rest of the apostles, Men and brethren, what shall we do?" Wonderful as was this power of the Holy Spirit, it was not coercive, but perfectly adjusted to the laws of their intellectual and moral constitution. They were enlightened and awakened, and cried out in the bitterness of penitential sorrow, "Men and brethren, what shall we do?" Suitable instructions were addressed to their understanding and heart, and three thousand of them "gladly received the word" which was the basis and medium of their faith; thus repenting they believed; and receiving the Holy Spirit in his regenerating power, were baptized, and thus publicly admitted into the visible church of Christ, and all in the space of a few hours. So under St. Paul's first sermon in Antioch in Pisidia, "when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas; who speaking to them persuaded them to continue in the grace of God." They must have received the grace of God, or they could not be persuaded to continue in it.

"And it came to pass in Iconium, that they went

both together into the synagogue of the Jews, and so spake that a great multitude both of Jews and also of the Greeks believed."

So also in Philippi multitudes were saved in a very short time. There was Lydia, "whose heart the Lord opened, that she attended unto the things which were spoken of Paul." She not only heard them, but "attended unto the things"—yielded prompt obedience, and the result was she was saved and baptized that day, and took the preachers home with her to abide.

So the jailor, when by a combination of providential circumstances, the Holy Spirit "reproved him of sin," and revealed to him his bondage and condemnation, he cried out, "Sirs, what must I do to be saved?" Did St. Paul tell him to learn, to read the Scriptures, treat the prisoners better, and lead a new life? Nay, he knew his heart was corrupt, and that he never could improve his state, nor could he by any means remove the death sentence of the law from himself, but he saw that he had reached this essential point of submission, and hence said to him, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." He did believe, "and was baptized, he and all his straightway."

So also under St. Paul's sermon on "Mars' Hill certain men clave unto him, and believed; among whom was Dionysius the Areopagite—one of the judges of that celebrated court—and a woman named Damaris, and others with them." And so in Corinth,

and wherever they went "the Word of the Lord had free course and was glorified" in the salvation of sinners.

When God's ministers and people seek the prophetic unction of the Holy Spirit and clearly witness to "the truth as it is in Jesus," St. Paul tells us plainly the effect upon sinners. "If all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: and thus are the secrets of his heart made manifest: and so falling down on his face he will worship God, and report that God is in you of a truth." Here is the case of "one unlearned"—a poor heathen 'who never heard the gospel before, "or one that believeth not"—though he had heard it, he didn't believe it,—under the teaching power of the combined testimony of Jesus' witnesses, convinced of the truth of their statements, and as a consequence "is judged" through the application of the law by the reproving Spirit of God, "and so falling down on his face"—then and there, "he worships God," and finds salvation, so as to be able as a personal witness "to report that God is in you of a truth." This is not given as an isolated case, but as an illustrative example of a rule that is applicable under the conditions specified by St. Paul, to every age and nation "till every knee shall bow and every tongue confess that Jesus Christ is Lord to the glory of God the Father."

But, my dear Friend, however long or short the

penitential struggle of the sinner, this point of submission must be reached before he can in the gospel saving sense, "believe on the Lord Jesus Christ."

Jesus did not come to save us in our sins, but from our sins; not against our will, but with our free consent; to receive him, therefore, as a Saviour from sin, implies in the nature of the case our hearty consent to a divorce from sin. Yet such is our carnal capriciousness, blindness, stubbornness and pride, that we will not submit to this simple principle of righteousness till we are slain by the Spirit's legal sword.

A man in Melbourne was seeking pardon for days, but could get no relief. Many of his friends wondered why, and seemed almost disposed to charge God with "slackness concerning his promise."

Finally he called on me privately and said "I know the difficulty in my case." "Some years ago my wages were not equal to my imaginary wants, and I ventured occasionally to take a shilling from my master's money. A great deal of cash passed through my hands, and I knew he never would know it, and thought it a small matter. I took in all about twenty pounds. When I heard you preach the other night about restitution I saw at once that I never could be saved till I 'gave again' that I had robbed.' I will make restitution; I am thankful to say I am able to do it, and will pay back thirty pounds for the twenty I have taken, but I want to know if I will have to confess the theft to my

master. I am still employed by the same man, and he has entire confidence in me, and I can return the money as I took it, without his knowing anything about it." He then explained to me some peculiar facts in regard to his family and business relationships.

I replied that under ordinary circumstances, and in all cases when the injured party had knowledge of the fact, a confession was an essential part of the business, but I believed there were cases in which a confession of that sort might do serious damage, and no principle of justice requiring it, I believed the restitution without the confession would meet the demands of righteousness. I thought under all the circumstances of his case the restitution without the confession would be sufficient. He did accordingly, and found peace with God that day.

But another man in Victoria who had dishonestly appropriated one hundred and fifty pounds of his neighbour's money, and slandered and abused him besides, could find no relief at our altars of prayer, till he not only arranged the matter of restitution, but made confession, and; so far as he could, repaired the damage he had done to the reputation of his neighbour. He wrote him a letter, asking his pardon, and requesting the injured man, who forgave him freely, to make any use of it he thought proper for the reparation of the injury he had received by "false witness."

A young man in Cornwall came out avowedly

as a seeker of salvation, and wept and prayed aloud for hours, but could get no comfort.

A friend of mine knowing something of his home relationships, said to him, "Christopher, is it all right with you at home; are you on good terms with your mother?"

"No, I haven't spoken to her for three months!"

"Now, Christopher, you must leave thy gift at the altar, first go and be reconciled to thy 'mother' and then come and offer thy gift. If it was possible for you to weep your eyes out, you could not find peace with God while you cherish an unforgiving spirit to man. Jesus says 'Forgive if ye have aught against any, that your Father also which is in heaven may forgive you; for if ye do not forgive neither will your Father which is in heaven forgive you your trespasses.' If you will go and be reconciled to your mother, I will go with you if you wish." Christopher consented, and when they got to the young man's home, which was near the chapel, the father met them at the door, and my friend said to him "Here's Christopher; he has been seeking salvation at the meeting and can't find it till he is first reconciled to his mother, and he has come for that purpose."

"Come in, my son," said the father, "come in." The mother was called; the mother and son embraced each other and wept, and he asked her pardon; he then dropped on his knees, submitted, believed in Jesus, and found peace with God straightway.

I mention these cases simply as illustrative

examples of a vast variety of hindrances that intervene to prevent sinners from submitting themselves to God.

Any dislodged idol in the heart, any cherished bosom sin, any mental reservations whatever, will preclude the fact of your submission, and hence preclude the possibility of believing unto salvation.

Seeking merely as an experiment will not do either.

There must be an honest confession, and renunciation of sin, and an unreserved consecration of heart and life to God for time, for eternity.

But you say, "How do you reconcile all this doing, especially in the matter of restitution, with the doctrine of present salvation by faith?"

God is very kind, and will do every thing consistent with the law of righteousness to meet the peculiarities of every case. Sin is a thing of the heart; repentance, believing, and holiness are things of the heart. This baptismal ordeal we have described has mainly to do with the heart. To be effective it must lead the sinner to give up all unrighteous heart-principles, and adopt right ones. Where this is the case it will manifest itself in outward "fruits meet for repentance." In the matter of restitution, for example, the moment the sinner submits, and believes, he will obtain pardon; but the overt act of restitution may be delayed till he is able to fulfil it; and if he has not the ability, and cannot acquire it, his inability does not vitiate the righteous principles of his heart, or work a for-

feiture of the saving mercy of God. For example, there was the case of the little publican Zaccheus. Concealed in the boughs of that "sycamore tree" on the road from Jericho to Jerusalem, he thought to get a good look at the great Teacher without being observed; but as Jesus came underneath, and the curious publican was straining his eyes to discern some wonderful attractions in his person, he stopped—ah! a rare opportunity for seeing him—and looking up, said "Zaccheus!"—dear me, didn't it strike him—Oh, this is the all-seeing, all knowing One. He knows my name, my heart, he is Messiah!—"Zaccheus, make haste and come down, for I must abide at thy house." And he made haste, and came down, and received him joyfully," and in the exuberance of his penitential honesty he "stood and said unto the Lord—Behold, Lord, the half of my goods I give to the poor"—restitution to God on behalf of his poor—"and if I have taken any thing from any man, by false accusation," making false tax returns and pocketing the difference—"I restore him fourfold." "And Jesus said unto him, this day is salvation come to this house—for the Son of Man is come to seek and to save that which was lost." Zaccheus had not as yet paid a farthing, but Jesus knew his heart, and gave him salvation on his prompt heart obedience and faith. This baptism of fire, as before stated, not only dissolves the carnal cohesive power of sin, but utterly consumes the filthy rags of self-righteous-

ness. The immortal spirit of man, which will stand the ordeal of death and the issues of the judgment, is unimpaired by this crucifixion; but stripped of every other hope, it clings alone to the risen Jesus, and is raised with him into a new life, and the new relation of a "fellow-citizen with the saints and of the household of God." Sometimes, to be sure, this ordeal in a measure suspends the action of the animal functions, and the subject lies apparently dead for hours. I have seen a number of cases of this sort.

The Rev. Peter Turner says it was very common among the Friendly Islanders. In a letter I recently received from him, he states, "I have seen as many as two hundred penitents lying at one time apparently dead. Their recovery was usually indicated first by the motion of their lips, and by expressions of joy and praise, such as "Precious Jesus," "My Saviour!" "Glory to Jesus, he's pardoned my sins!" "Why did you bring me back to life? I don't want to come back to this bad world. I want to go and live with Jesus!"

Many such cases occurred in the great awakening in the north of Ireland and Scotland, principally among the Presbyterians, a few years ago.

But usually persons with some mental discipline, who have been accustomed to see and hear these things, are not the subjects of despair so deep, or emotion so strong. There is in the experience of such, an intelligent deliberate surrender to God, and

a grateful acceptance of Jesus Christ as their Saviour on the faith of God's record concerning him; as quietly, as we may suppose, Lydia was saved.

The variety of outward manifestation, both of "godly sorrow for sin," and the joys of sins forgiven, is owing mainly to a variety of causes in the constitution, tempers, and habits of the individual subjects. They are incidental, and not essential. The essential thing as I have shown, is the effective thing—"submitting," "believing," "receiving the end of our faith even the salvation of our souls."

Allow me, my dear friend, to advertise you of the fact that on this rugged route along which the Spirit leads the awakened sinner from Sinai to Gethsemane, Calvary, and Mount Zion, there are many by-paths that lead to the Dead Sea of utter destruction. "Gehenna" itself, "where the worm dieth not and the fire is not quenched," is just at the lower extremity of Mount Zion. Unless we stick to our guide book—the Bible—and walk steadily after our heavenly guide—the Holy Spirit—we are sure to get lost and "stumble on the dark mountains." Hence the admonition of Jesus, "Walk while ye have the light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth." "While ye have the light, believe in the light, that ye may be the children of light." To refuse to walk after the Spirit as did Felix and King Agrippa, or wantonly compromise with sin as did Herod Antipas, or blindly wander off in the paths

of self-righteousness, so clearly advertised by St. Paul, as did the Pharisees of old, and as do millions of Formalists now, is not only to lose the light, and walk in darkness, but sadly to injure, and finally destroy their spiritual power of vision. The enlightenment of the world does not depend simply on an exhaustless source of light, but also on the power of vision to receive it. A man in Sydney had diseased eyes and could not endure much light. One night while some kind of an application was being made to his eyes, he said, "Light the candle; it has gone out." "No; the candle is burning." "It must be out; it is all darkness." Alas! his eyes were out; his power of vision was gone. "If our gospel be hid, it is hid to them that are lost" by refusing or neglecting to walk after the Spirit—"In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." I do not believe that God arbitrarily or vindictively withdraws his Spirit from any body. It is when the sinner persists in unbelief and rebellion, till his spiritual receptivity is destroyed, and he is hopelessly "joined to his idols" that God says to his Spirit, "Let him alone." "Except ye repent ye shall all likewise perish" is the solemn warning of Jesus; but the dreadful consequences of refusing to repent, to accept the only remedy, and Saviour of sinners, represented by the word "perish," are inherent and self-entailed; re-

lating to the moral condition of the perished sinner, rather than to God's administrative act of cutting off such a soul. The dreadful leprosy of sin in the soul is continually eating out its spiritual susceptibilities, till finally they are dead—the soul perished. The poison of the fiery serpent has diffused itself through all the life currents, and the soul is now “past feeling, having given itself over unto lasciviousness, to work all uncleanness with greediness.”

Rambling through the park lands at Shane Castle in Ireland, I stood at the root of a beautiful ash tree, and looked at it till I trembled, and said “alas! poor sinner, he's gone.” In the early life of that tree a little ivy crawled out from between its roots, and insidiously entwined itself around the body of the sapling; for years they grew together, and the stately tree seemed to luxuriate in the green foliage of the ivy. But in the course of time the ivy drew so largely on the vital resources of the tree, of earth and water, and so tightened its tenacious coil, as to obstruct the sap vessels. The noble tree declined, lingered long, but got no relief, and finally died. When I was there it was quite dead, and only remained to be plucked up by the roots. All the skill of all the gardeners, with all the fertilizers of the earth, and dews and rains of heaven, would fail to make that tree grow.

The fatal ivy of sin is in your soul, my friend; you can look within and read the sad story, better

than I can tell it. It must be destroyed by God's only remedy or it will destroy you.

When a soul thus perishes, what can the righteous God do with it? Such a soul could not endure the presence of God and the purity of heaven. It cannot in justice to society be allowed to remain on earth. "God is long suffering and kind, not willing that any should perish, but that all should come to repentance;" and hence spares the sinner, to the great detriment of society, as long as there is any hope in his case; but when he finally perishes, in justice and mercy to society the moral nuisance must be removed. This view of the subject is clearly sustained by the Saviour's standing type of hell, the Valley of Hinnom, or "Ghehenna," the receptacle of all the filth of the city of Jerusalem. What was cast into the Valley of Hinnom as food for the worms and consuming fires? Nothing that could be turned to any useful account. If a horse should die in the city it would not do to leave him in the streets to diffuse effluvia and breed a pestilence. It is no use now to talk about the former beauty and value of the animal. He's dead. You can't even keep a dead man in your house, though the dearest friend you had on earth. The city authorities must in justice protect society. The dead horse is therefore dragged off by the scavengers to Hinnom. A dead soul in the commonwealth of God, unfit for heaven, no longer fit for a residence among men. The righteous ruler of the world

dissolves his dishonored connection with time, and delivers him over to the scavenger of the moral universe—the devil—who drags him down “to hell, where the worm dieth not, and the fire is not quenched.” No soul is sent to hell until it has first perished by its own suicidal rebellion, and it is sent to hell because it has perished and it is unfit for any other place. In the literal valley, which was the type, the worms have died and the fires have been quenched for centuries. When I was in the Valley of Hinnom it was covered with barley in the head, interspersed with olive and fig trees. It is in the real “Ghehenna,” the antitype, where the worms never die, and the fire is unquenchable. If the soul was annihilated, it would be nonsense to threaten it with eternal fire. So you see, my friend, the alternative of walking “after the Spirit” is to “walk after the flesh and die.” “As Moses lifted up the serpent in the wilderness, even so” hath “the Son of Man” been “lifted up; that whosoever believeth on him should not perish, but have everlasting life.”

Repentance in the ordinary use of the term, resulting in unreserved submission to God’s will, is the essential preliminary to believing; but in its broad comprehensive sense, as the “godly sorrow that worketh repentance to salvation,” it embraces believing.

Believing, also, in its broad saving sense as the one grand condition of salvation, embraces, of course,

the essential preliminary condition of it—repentance. As these subjects are so intimately connected with each other, I will, if you please, my friend, before we proceed to consider more at large the subject of faith, give you one simple illustration of believing, showing what a penitent sinner is to believe, and how. While I was laboring in a special series of religious services in New York, a few years ago, a policeman came into our meeting one night. He was a "detective"—they are called "spotters" there. During the preaching that night the "detective" was detected, and "reproved of sin" by God's awakening Spirit.

At the close of the prayer meeting that night he came and spoke to me, saying, "Excuse me, sir, but I would like to have a little conversation with you, if you please."

"Very good, sir, I am at your service. What is your pleasure, Sir?"

"I want to know," said he, "whether the characteristics of Jesus Christ as revealed in the New Testament are divine? I have read in the Testament of his sympathy for the suffering, his compassion for mankind, his love for his enemies, his patience with man's waywardness and persistent wickedness, his yearning desire to save sinners. I want to know whether these characteristics are divine, or whether they belong simply to his human nature?"

I was struck with the man's appearance, with his

clever common sense, and especially with such a question coming from a wicked policeman—as he had confessed himself to be—right off the streets of New York; and I answered thus: “Jesus Christ was “God manifest in the flesh,” and he manifested his Divine nature in accordance with the laws of the human intellect and heart, and hence his essential characteristics as God bore a striking resemblance to corresponding characteristics in humanity. But you will find in those characteristics, in his sympathy, his love for his enemies, his patience, his yearning desire to alleviate the woes of the world, and save sinners—an unfathomable depth that you can’t find in humanity.”

Through this and other short practical arguments and illustrations just to the point, we agreed in the conclusion “that those characteristics were Divine; if Divine, essential; if essential, immutable; and hence ‘the same now as then;” “Jesus Christ the same yesterday, to-day, and for ever,” as the inspired St. Paul asserts—His heart of sympathy and love the same now, exactly as when manifest in the flesh; as really the Saviour of sinners now as then, and hence as accessible now as then; not to the natural eye, but to the intelligent faith of the penitent.”

“I see it! I see it! said he; I never knew that before.”

“After a little advice as to how he should submit himself to God, believe God’s testimony concerning

Jesus, and on the faith of it accept Christ as his present Saviour, he bade me good night and retired.

The next night I saw him in my audience, and observed that he paid strict attention to the preaching of the gospel. At the commencement of the prayer meeting, when I invited all persons convinced of sin, who desired to enlist on their behalf, personally, the sympathy and prayers of God's people, and to converse with us, and receive personal advice to assist them in seeking their salvation, to indicate their desire by meeting us at the altar of prayer that we might have access to them, with characteristic promptness as a good policeman, he was the first man on his feet. From the rear part of the audience he walked deliberately up the aisle, and kneeled down. With hands clasped, eyes closed, and head up, his countenance manifesting, in the clear gas light of the splendidly illuminated church, the deepest agony of soul, combined with hope and firmness of purpose, he introduced, in solemn, earnest, yet subdued tones, a conversation with God. Without his knowledge I drew near and listened, and learned of him whom I had taught. His prayer made such a deep impression on my memory that I can give it almost *verbatim*.

He said, "O God, thou knowest what a wretched sinner I am! Thou knowest how I have polluted the very streets of the city with my horrible profanity! O God, thou knowest that I deserve nothing

better than to be sent to hell ! But, O God, I never knew till last night that the characteristics of Jesus, as revealed in the Testament, are divine. I see now that Jesus, the sinner's friend, has been loving me all the time. All through my guilty years of rebellion against thee, he has been loving me, and has been wanting all the time to save me ; but I, a poor ignorant sinner, didn't know it. I just went blundering on blindly in the way to hell, and did not know that Jesus was my friend. I always hated these Methodists, and never would go among them. But, O God, I thank thee, that in thy good providence thou didst bring me here last night, and that I have learned that the characteristics of Jesus are Divine. O God, I believe it. I have read the Testament through, and I never read anywhere that Jesus ever turned any poor sinner away that came to him, and gave his case into his hands, and I don't believe he will turn me away, if I submit myself to his will. O God, thou hast helped me by thy good Spirit. I do submit my helpless, guilty soul to thee ; I do believe all thou hast said about Jesus. I do accept him as my Saviour. I know he will not turn me away. Thou wilt receive me, and freely pardon my sins and save my soul for his sake."

I listened and "travailled in birth" with his struggling soul, till I saw by his brightening countenance and the believing tone of his prayers, that he was accepting Christ as his all-sufficient present Saviour. Then I said, "O Lord, I will praise thee : though

thou wast angry with me, thine anger is turned away, and thou comfortest me."

It seemed to startle him, he was having audience with God and seemed forgetful of his surroundings, and he inquired, "What did you say, sir?" When I repeated it, he said earnestly, "Is that in the Bible?" He was ready to believe anything in the Bible, but nothing out of it pertaining to the great question at issue.

"Yes, that is in the twelfth chapter of Isaiah."

"Well, that's it. Thank God I feel that!" "O Lord," said he, "I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortest me."

Soon after he arose and faced the audience, and testified clearly to the fact that God for Christ's sake had pardoned his sins, and filled his soul with unspeakable joy. He went home that night happy in God, called his wife and two little children together, and told them what Jesus had done for his soul, set up his family altar, and henceforth manifested in word and deed the fruits of a new life.

CHAPTER V.

TERMS OF RECONCILIATION WITH GOD.

"FAITH TOWARD OUR LORD JESUS CHRIST."

MY DEAR FRIEND—As faith is the one grand condition of salvation we ought to understand it. Whatever else we learn, or fail to learn; do, or fail to do—we ought to learn and do that thing on which hangs our eternal life or death. Faith, or believing—"which is faith in exercise," as the sole condition of salvation, embraces the practical end of repentance—submission to God's will—as an essential condition of its saving exercise. Jesus Christ, as before stated, hath not come to save us in our sins, nor against our will. To receive him therefore, as a Saviour, implies, in the nature of the case, a willing renunciation of sin.

That we may have an intelligible practical view of this subject, I propose to describe as briefly as practicable,—The ground, or basis of saving faith: Its object: Its natural functions: Its gracious vitality: Its end: And its demonstrative fruits.

The foundation of our faith is the gracious "purpose" of God to save mankind through the atoning merits and mediation of Jesus Christ, as revealed in the Scriptures, interpreted and applied by

God the Holy Spirit. St. John speaking of the divine works and teachings of Christ, says, "These things are written that ye might believe that Jesus is the Christ, the Son of God ; and that believing ye might have life through his name." There is no instrument among men, no covenant, contract, deed, treaty of commerce or peace half so reliable, as a basis of faith, as the record of God concerning his Son, commencing with his promise to our fallen first parents, and verbally closing with his revelation to St. John on the Island of Patmos. "If we receive the witness of men, the witness of God is greater, for this is the witness of God which he hath testified of his Son."—"And this is the record, that God hath given to us eternal life, and this life is in his Son." God's first promise "that the seed of the woman should bruise the Serpent's head," to the manifestation of Messiah, extended through a period of four thousand years. Surely in that time he would reveal an adequate foundation for faith: Not very voluminous,—for then the busy multitudes of mankind could not read it, and we would have to employ lawyers to search God's records for us, and they might give us more of their own learned counsel, than of God's saving truth ; but brief, simple, and explicit. Many of its subjects are in their nature to the human mind incomprehensible, but its facts are so plain that a "wayfaring man thoughⁿ a fool need not err therein," yet so spiritual that the "natural man receiveth them not, neither can he

know them, because they are spiritually discerned," utterly baffling the wisdom of men, but "revealed to babes," and all who with honesty of purpose seek the light of God in the paths of obedience.

Through a period of over fifteen hundred years, "holy men of old spake as they were moved by the Holy Ghost," clearly delineating human power and responsibility, the deep depravity of human nature, and hence the necessity of a Saviour; and all the leading facts defining his person, character, and mission. God thus advertised the world, hundreds of years in advance, when and where Messiah should be manifested; the peculiar fact that his human nature should be born of a virgin, his unattractive person having "no beauty that we should desire him," his humiliation, manner of life, "rejection of men," his teachings, his death, burial, resurrection, ascension, and mediation on his holy Hill of Zion." These prophetic facts were detailed with the definite distinctiveness of a history, and yet interwoven with the history of ancient cities, kingdoms, and nations, which were overthrown hundreds of years before Christ, according to the predictions of those very prophets, so that their remote antiquity is proved beyond successful contradiction. These foretold facts as they transpired in the person and ministry of Christ were recorded at the time of their occurrence, and during the lifetime of the masses of men and women who witnessed them. The men inspired by the Holy Ghost to record these

facts, and the conditions on which "men's sins should be forgiven or retained," were divinely accredited by miraculous "signs and wonders." The men, their mission, their gospel facts, and those attesting signs from God, were all subjects of immediate record, which was published far and wide among their enemies. The great central miracle and saving fact—the resurrection of Christ, for example—was at once proclaimed by the living witnesses of it, when their testimony would have been challenged, and their statements, if not true, refuted. Their testimony implicated the Jewish people in the murder of their long-looked for Messiah. Peter thus charged it home upon them right there, where but a few weeks before they had executed Him. "The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus, whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of Life, whom God hath raised from the dead; whereof we are witnesses." And there, before their eyes, was attesting proof of these facts in the miraculous healing of the lame man who was leaping and praising God in Solomon's porch." If these things had not been so the Jewish people would have refuted them at once, and being so numerous and widely scattered throughout the Roman world

their refutation would have been circulated more rapidly and widely than the Gospels could have been. The Jewish people are present in all parts of the world now, and just as eager as ever to find a refutation of these facts; and yet they have never been able to produce a better one than the refuting testimony of the bribed soldiers—"His disciples came and stole him away while we slept." What court would receive the testimony of witnesses to what they affirmed as having occurred while they were asleep? Nay, so far from being able to refute these gospel facts, tens of thousands of Jews during the lifetime of these witnesses believed and were saved.

These facts with their divine attestations were submitted to the all-conquering Romans and learned Greeks who would have refuted them, and published the refutation throughout the world if they had not been true. After St. Paul, in all the principal cities in Syria, Asia Minor, Macedonia, and Achaia, had been proclaiming a crucified and risen Christ for at least twenty-five years, in writing from the city of Ephesus to the church in Corinth, records this great fact:—"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures: And that he was buried, and that he rose again the third day according to the Scriptures; And that he was seen of Cephas, then of the twelve; After that he was seen of above five hundred brethren at once;

of whom the greater part remain unto this present, but some are fallen asleep. After that he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time." Here were "about five hundred men," all concurring in their testimony to the same great facts, which they had seen with their eyes, and proclaimed in the very teeth of death and the devil, through a period of over a quarter of a century, almost to the utmost limits of the Roman world.

Not one of them could have had the least motive for asserting these things if they had not been true, for their testimony exposed them to the loss of everything in this world, even life itself, for the mass of them finally sealed their testimony with their own blood. In view of the bloody persecutions they endured for Christ, they could truly say with their fellow martyr, St. Paul, "If in this life only we have hope in Christ, we are of all men most miserable."

There was ample time we see for challenging these witnesses, and refuting their testimony if it had been possible.

They constituted no small faction, unworthy of the attention of the great and learned of those days, for their movement shook the foundation of empires, and "The kings of the earth set themselves, and the rulers took counsel together against the Lord, and against his anointed." Yet such was the incontestable character of these facts, though directly

opposed to the carnal nature of men, and the popular institutions of those days, the learned Greeks and the masses of the Roman world gradually succumbed to the power of gospel truth, and notwithstanding the degenerating tendencies of human nature, the Asiatic and European countries that received the gospel from these personal witnesses of the resurrection of Christ, are, in the main, at least, nominally Christian countries to this day.

Moreover, we have the testimony of Jewish and heathen historians, the avowed enemies of the Gospel, corroborating its leading facts. Josephus, who was an active leader in those wars which resulted in the destruction of Jerusalem about A.D. 70, speaks of John the Baptist as a good man and a preacher of righteousness, and of Herod's sin in putting him to death. He also mentions Pilate as having been the Roman Governor of Judea about that time.

The younger Pliny, who was a Roman Governor in Bythinia about the year, A.D. 107, writes to the Emperor Trajan inquiring how he should deal with the Christians, who, in great numbers, were accused at his tribunal of their "superstition." He admits that the only charge against them was that they were worshippers of Christ, and assembled together to sing hymns to him. The Emperor replied that he "had better not seek them out, but that if brought before him, they must be capitally punished unless they will renounce their superstition." This was

but a continuance of the persecutions that raged during the ministrations of the Apostles.

Tacitus, the historian, who wrote about the year 110, says, "Nero brought forward, as accused persons, to be subjected to the most exquisite punishments, those who were commonly called Christians. The author of this sect, Christ, was capitally punished by the procurator, Pontius Pilate, while Tiberius was Emperor."

Suetonius, a contemporary Roman historian with Tacitus, says:—"The Christians, followers of a new superstition, were punished." He also, in writing of the reign of Claudius says, that "that Emperor expelled all the Jews from Rome, because they raised continued tumults at the instigation of Christ." He no doubt heard Christ spoken of as we do now in the present tense, and supposed him to be then the ringleader of the sect bearing his name. This is doubtless the banishment of Jews from Rome that St. Paul mentions, which drove "Aquila and Priscilla from Rome" to Corinth.

Lucian also, another Heathen writer of the second century, says of the Christians, "They still worship that great man who was crucified in Palestine, because he introduced into the world this new religion."

"The Emperor Julian speaks of "Jesus, the Nazarene;" "Jesus whom you celebrate was one of Caesar's subjects;" and tauntingly addressing Christians, says:—"You are so very unhappy as to

leave the immortal gods; and go over to the dead man of the Jews." Speaking of the time, he says, "These things happened in the days of Tiberius and Claudius." In Nero's day, says Tacitus, "a vast multitude were apprehended, and their sufferings were aggravated by insult and mockery; some were disguised in skins of wild beasts and worried to death by dogs; others crucified; others wrapped in pitchy sheets and set on fire in the night to serve as an illumination." Nero illuminated his gardens with them. It should be observed that though these authors penned these facts in the beginning of the second century, the authors themselves, in the main, lived through the latter half of the first century, contemporaneously with many of those personal witnesses of Christ's resurrection.

Without going into the details of the argument to support the inspiration of divine authority of the Holy Scriptures from the various classes of evidence, external, internal, collateral, and demonstrative, which our space will not allow, suffice it to say that they are so clear and conclusive as to challenge any honest man, Jew, Mohammedan, Boodhist, infidel, or sceptic, to an investigation and personal test of their divine origin and saving power.

Dr. Freshman, a learned Jewish rabbi in Canada, was attending the meeting of an assembly of learned Jews in the city of Montreal. The

president of that assembly, or council, was a learned rabbi from Jerusalem.

During the progress of their deliberations, Dr. Freshman asked the Chairman this question: "If our ancient prophets did foretell all the great leading events that should occur in the world's history—and we believe they did—how did it come to pass that they entirely overlooked and gave us no notice of that most remarkable of all events—the advent of Jesus of Nazareth and the Christian Dispensation?"

The learned doctor in the chair, after some hesitation and evident embarrassment, replied, "When I return to Jerusalem, I will examine the records and let you know."

Whether he instituted an examination of the Jewish records in Jerusalem or not was never known to Dr. Freshman. He received no answer to his question, and it led him to search the sacred records for himself. The result was "he believed" and was saved, and has been for a number of years a successful Wesleyan minister of the Canada Conference. He has for the last three or four years been establishing a German Wesleyan church in the city of Hamilton. I have the pleasure of a personal acquaintance with the doctor and his family, and can testify to his intelligent zeal and usefulness as a brother beloved in Christ.

So any man, willing to know and obey the truth, will certainly find it by searching the

Scriptures and yielding obedience to their instructions.

I became acquainted with a very intelligent Jew in the city of Montreal. His father, I was informed, was a wealthy banker in Germany. I heard this Jew relate his Christian experience in a fellowship meeting, the substance of which was, in his broken English, this—"The Spirit of de Lord take hold of my heart in my fader's house, in Germany. He make me feel so bad I could not eat my food or take my rest.

"My fader say to me, 'Why you no be happy? You mope round, just so miserable as can be. Plenty of money, why you no be happy?'

"I say, 'Fader, I find no place for my soul. De money won't buy a place for my soul. I lie down and die one day, and den what good de money to me, and where go my poor soul?'

"Bye-and-by I reads in a paper about one Dr. Freshman, a Jewish rabbi in Canada dat find Messiah. I says to myself, I go to Canada to find dat rabbi dat find Messiah. When I come to Canada, I ask de first thing, 'Where is Dr. Freshman?' and day tell me dat he live in de city Hamilton. When I go to de city of Hamilton he not at home. I no find him for two weeks. Then one man show him to me at a public meeting, and I look at him till de meeting was out; and as he come I say to him, 'You Dr. Freshman?'

"'Yes.'

“‘ You Jewish rabbi?’

“‘ Yes.’

“‘ You find Messiah?’

“‘ Yes.’

“‘ Well, you give me two lessons, and I pay you.’

“Dr. Freshman say, ‘ Come to my house, and I give you many lessons and not charge anyting.’”

“But I say ‘ O, no, Dr. Freshman, I no want you to teach me for notting.’

“Den I go to Dr. Freshman, and he talk to me, and talk to me, and talk to me; but I no find Messiah.

“Den I go to de Catolic church, and talk to de priest to find Messiah.

“De priest, he tell me about de baptism and de holy water; and I say, ‘ Go away wid your water. I wants to find a place for my soul.’

“Den I go back to Dr. Freshman, and he say, ‘ You Hebrew scholar: Now, take your Hebrew Bible and read what our ancient prophets say about Messiah. Take your pen and write down de exact description dey give of him, especially the fifty-third chapter of Isaiah; and when you get de prophetic directions how to find Messiah, take your Greek Testament and search, and you will find, as face answers face in a glass, so de New Testament answers to de Old, and dat everyting de old prophets say about Messiah was fulfilled exactly in de person of Jesus of Nazaret. When your judgment be convinced, den bow down on your knees

and pray to Got in the name of Jesus, and you find Messiah in your heart. He save you from all your sins."

"So I follow de instructions dat Dr. Freshman he did give me, and my judgment he let convinced, and I bow down on my knees and I cry, 'O, Got of Abraham, Isaac, and Jacob, Got of my faders, I pray to dee in de name of dy dear suffering Son Jesus Christ. I be convinced from dy holy books of the Old and New Testaments dat He be Messiah which dow has sent into de world to save sinners. Dow knows what a great sinner I am; but Jesus 'comes to save de chief of sinners.' I trust my soul to him. I believe he can save me. O, Got, have mercy on my poor soul, and save me from my sins, for Jesus' sake. I believe all dow has say about Jesus, and I take him as my Saviour.'

"While I pray I feel more and more bad, and I tot my poor soul he must go to hell! Den, I say, if Jesus Christ bore my sins in his own body and redeemed my soul with his own blood, my soul he no need to go to hell. Den I give my soul to Jesus. I believe in Jesus, and just so quick as lightning I finds Messiah! He save me from my sins, he fill my soul wid unspeakable joy! My soul he find a home in Jesus! He abide in Jesus now for tree years, and I know him more and more, and love him wid all my heart." He proceeded to tell of some remarkable answers to prayer he had experienced, and such was the artless simplicity of

his story, and the light and unction of the Holy Spirit shining through his broken utterances, that between laughing and weeping for joy, when he sat down there were but few dry eyes in that large assembly. He was at that time employed as a colporteur and Bible-reader to his people of different languages in the city of Montreal.

The oracles of God, my friend, as a basis for saving faith, are entirely adequate for Jew and Gentile. Some learned men, to be sure, have written against the Scriptures, but their powers were employed, not to find out the truth, but to find difficulties and objections to it. When men go into an exploration of God's works or teachings for the purpose of finding difficulties and objections, they can always be accommodated.

Some infidel writers were really battling against corrupt forms of Christianity, a fruitful source of infidelity, and knew but little about the Bible, and nothing of the Holy Spirit's power attending it.

Those of them who should have known better, were among the "wise and prudent," who practically ignore the personal presence of the Holy Spirit, and His teaching and saving offices, and so "lean to their own understanding" that "these things are hid from their eyes." Their blindness is such that they either refute their own arguments, or fall into egregious blunders that expose their

ignorance of spiritual things, and in bitterest remorse and despair they pass away, "but the word of the Lord endureth for ever."

Bishop Colenso's fallacious dodge is to locate his premises so remotely in geography, chronology, and history, that the masses of the people have no immediate opportunity of ascertaining the character of the pretended facts embraced in his assumptions. The learned prelate states them in such a bold confident way that many forget to inquire whether or not "the things are so." Admitting his premises they cannot escape his logical conclusions. But as attention is called to the grounds of his arguments, the world finds out that the bishop is guilty of what logicians call "begging the question" — assuming as the basis of his arguments, not admitted facts, or well defined defensible grounds of truth, but bold, unproved, unadmitted statements of his own.

For example, we read in the 27th and 28th chapters of Deuteronomy the command of Moses for the assembling of the tribes of Israel in the valley between Mount Ebal and Mount Gerizim, and that the blessings of the law should be proclaimed by six heralds, representing six tribes, from Mount Gerizim, and the curses of the law in like manner from Mount Ebal, and on each announcement the people should say "Amen." We read in the 8th chapter of Joshua that the whole thing occurred,

“ as Moses the servant of the Lord had commanded before, according to all that was written in the book of the law.”

But Bishop Colenso, from his stand-point in Africa, confidently asserts that it never occurred. He is right sure of that, because he says the thing is in itself a physical impossibility, for the people of Israel could not find standing room between those mountains; and even if they could, the heralds could not be heard from the two opposite mountains, and therefore the Bible narrative is not true.

Now what are the facts? In exploring those “ old paths ” I sent a young Arab to ascend Mount Ebal, about fifty feet above the level of the valley, while I, meantime, ascended the more precipitous steps of Mount Gerizim, to about the same elevation. We stood then at a distance from each other, as I ascertained approximately by stepping it, of about four-hundred yards.

I proclaimed several passages of Scripture, one of which was, “ Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price.” I then sang the “ Beautiful World,” a song he had never heard in the world before, yet he was able to tell me every passage I quoted, and repeat the chorus of the hymn I sang.

That afternoon was not a favorable time for such an experiment because of a strong breeze from the north-west drawing directly across the line of sound

between us, but notwithstanding that he heard my utterances, and I heard his responses.

Moreover, there were embarrassments with us that did not exist in the great event itself. The said young man, a native of Shechem, was not familiar with my voice nor with my language. Though he had been for some time in Bishop Gobat's high school on Mount Zion, his knowledge of the English colloquial was very imperfect. He could not anticipate any of my utterances, for I had not even hinted to him in advance what I would say.

The Jewish people, on the other hand, were perfectly acquainted with the voices of their heralds, their language, and the subject matter of their announcements. The mass of the people had no doubt known from memory the blessings and curses of the law of Moses from the time they were little boys and girls, and there by the altar of God on Mount Ebal, "on great stones set up," were written "all the words of this law very plainly." They assembled to hear these proclaimed in their order, and even if those on the outskirts could not have heard distinctly, they knew what was proclaimed, and could join in the universal response "Amen!" So we find that the physical impossibility that Colenso saw so clearly as to select it as a fulcrum for his sceptical lever, by which to overthrow the temple of God's imperishable truth, is not an impossibility at all, but entirely practicable.

The fact is, sound in that country travels with a

facility that a man in Africa would not be likely to appreciate.

As it regards the other horn of this difficulty, the incapacity of the valley, I may simply remark that if we could be heard four hundred yards across the valley, we could be heard the same distance right and left. That will give us an area four by eight hundred yards, with any amount of elbow room, the valley being over a league in length. But the space above defined will give us two millions eight hundred and eighty thousand square feet.

Learned men agree that the whole nation of the Israelites at that time did not exceed two millions. A command for a general assembly of the tribes for purposes of worship or war necessarily exempted the sick, and all who were required to take care of the sick and to "stay with the stuff," their immense herds and household effects. In a country like that, so subject to "bushrangers," with two and a half of the tribes living east of Jordan, probably fully one-half of the population would necessarily be exempt on this religious occasion. Such a necessary exemption was so palpable, that in the greatest emergencies of war there was a law that they who stayed with the stuff shared equally in the spoils of war with those who "went up to the battle." The people on this great occasion were all represented by their "elders, officers, and judges," who stood on this side of the ark and on that side, before the priests and Levites, which bore the ark of the cove-

nant of the Lord," and "all Israel" not exempt by necessities provided for by law, altogether numbering possibly a million, or at most a million and a half, for whom standing closely we have within our defined lines nearly three millions square feet. Many of the small women and children would not occupy over a square foot each. So this impossibility, like its fellow, turns out to be entirely practicable, and if the number of the Israelites was so small as Colenso would make it appear in another line of his fallacious argumentation, we could slip them in half the space.

But, my dear friend, I would specially remind you of the fact, that it is not essential to the salvation of a sinner that he acquire a knowledge of all the variety and extent of God's testimony concerning his Son, nor the various classes of evidence employed to support and defend it against the assaults of infidelity; nor the mysteries involved in the subjects embraced in it; nor the difficult, knotty questions the learned metaphysicians and sceptics may raise. The sinner, under the enlightening quickening power of the Holy Spirit, should seek the Lord, "if haply they might feel after him, and find him;" for "he is not far from every one of us," through the teaching medium of palpable facts.

First, the fact of his own being. How came he into existence, and for what purpose?

Second, the existence of the universe, as manifested to his senses; and hence its Creator, "For

the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and godhead, so that they are without excuse."

Third, a recognition of God's great law of demand and supply so unvarying in its manifestation, that to find a real demand, is to be assured of an ample and available supply. He consciously possesses a threefold nature :

1st. A corporeal body with its demands, and a supply for these demands — food, water, air, light, and all the rest.

2nd. An intellectual nature, and the most ample and compensative field for its exercise.

3rd. A spiritual nature adapted to moral relationships and to moral law pertaining to this life, and to his creation and the invisible world ; hence his aspirations to rise above the mists of time to an unclouded vision of eternity ; to hold intercourse with the invisible and spiritual.

This demand is so potent, and so prominent in the experience of mankind, that any new mysterious thing that holds out any hope of a supply, is sure to attract a mass of anxious enquiries, and hence the success of all the mystery-mongers, from the witch of Endor down to Mr. Davis the "spirit rapper."

In the department of man's spiritual nature there is his "religiousness" disposing him to be a worshipper, while he may clearly see that there is nothing in this world worthy of his worship. This

department of his nature is readily excited by the power of poetry and song.

A leading function of his spiritual nature is his conscience—a teacher, a lawgiver, a witness, a recorder, a judge, an executioner; hence the universal struggle of mankind to square accounts with conscience. Hence the ancient heathen temples, and hecatombs of slain beasts, and all the varieties of modern expedients among Heathen, Mohamedans, Jews, and formal Christians. Though some men may in word deny the existence of their spiritual nature, and its conscious demands, yet they can't ignore nor conceal the fact, and any man may intelligently learn that the supply for these spiritual demands of his being does not exist in visible or material things: hence the clear presumption that the God who made him, and endowed him with these various powers, and provided so amply for the inferior demands of his being, pertaining to this life, would reveal an available supply, for the superior demands of his being, pertaining to “things unseen and eternal.”

We have just such a revelation in the “Bible, another palpable fact.” Let the infidel account for its existence. Whatever mysteries and difficulties it may furnish for the speculative critic, the seeking sinner has simply to do with its facts. Its delineatory facts of human responsibility, guilt, corruption, condemnation, and bondage, have their counterpart and demonstration in his experience. Its saving

facts have a demonstration in the experience and lives of Christians, who have proved them by experience, and bear a clear testimony to them.

He also consciously feels the awakening influence of the Spirit, whose personal presence and interest in him he may not at all appreciate, but he knows that the influence he feels is foreign to him, and tends to lead him from sin to God, and must hence proceed from God, and is proof of God's desire to save him. All these facts combine to induce him to come directly to the God who made him, in the name of his Son Jesus Christ, and personally test the truth of his gospel, and demonstrate its saving power in his own experience. He may not know a letter of the alphabet, but feels these facts, and hears these gospel truths proclaimed from the pulpit, or from the lips of a child, yields obedience, and experiences salvation through faith in Jesus. The testimony of living witnesses has a great deal to do in this work of leading souls to Christ.

A worldly unbelieving man in the state of Indiana who was awakened by the Spirit, sought and found peace with God. Soon after another infidel neighbour, who had confidence in his veracity, waited on him and said, "You know, sir, that I am a disbeliever of the Bible as a revelation from God, and have always looked upon churches as organized forms of superstition, but I learn that you profess to have found access to God, and have received a pardon from Him for all your sins. This is all

strange to me; but I believe you to be a man of truth, and if you candidly tell me that such are the facts in your experience, I cannot doubt your testimony. And if you will tell me how I too may gain access to God, and have my sins forgiven, I will take your advice and do anything to attain such a result."

The other assured him, on the honour of a man and a Christian, that such were the facts in his experience, and succeeded within a few days in leading his infidel friend to Jesus, and heard him testify to the saving facts of the Gospel as he had also experienced them.

A young lawyer in New Jersey, an avowed infidel, went to a fellowship meeting of Christians to write down their experiences to furnish sport for his friends in the office. You will rarely find a good lawyer an infidel, and never when they bring their trained powers of analysis to an honest investigation of the evidences of Christianity. The said young lawyer, being personally acquainted with the names and general character of most of the Christians present, entered their names in his notebook, and wrote out their facts as they delivered them, till he had recorded, in the most business-like way, the testimony of eighteen witnesses, when suddenly he waked up to the subject, and said to himself, "These are credible witnesses—men and women who would not lie. I would not want any better witnesses in court to substantiate any

matter-of-fact within their knowledge. They have not testified to what they think, or hope, or believe simply, but to facts in their experience, which they say they know. To ignore such testimony is to ignore the laws of evidence—a thing I dare not attempt.” With that he arose, and confessed all these facts in his case, and begged the good people to pray for him, that he might be enabled to believe and be saved. He was soon after converted to God, and became himself a witness for Jesus.

When I was laboring in Ballaarat two years ago, where a multitude of souls were saved, a sceptic about fifty years old, or upwards, was brought to a saving knowledge of the truth. In his own peculiar, blunt, but clever mode of expressing himself, he subsequently said in a fellowship meeting, and in a letter to me personally, “Friends, I want to preface my experience with a confession. I would like to confess to all these Methodists, and to all the Methodists in the world, if I could, how I have hated and abused them. I didn’t believe in Christianity at all, but I especially hated the Methodists. I thought they were the greatest humbugs in the world, and tried as far as I could to make everybody else think so. I came to these meetings through the persuasion of a friend. I can’t say that I had any curiosity to hear the stranger. I had heard a great many preachers, and cared nothing for any of them; but to gratify my friend I came. My attention was at once arrested,

my prejudices allayed, and when I heard the Gospel presented as a practical common sense thing, and that any sinner may test its truth, and demonstrate its saving power in his own heart, I said to myself, 'That's a proposition that commends itself to my conscience—a subject involving my eternity of being for happiness or misery brought within the demonstrable range of my own experience, and testing power! I can't ignore such a proposition without doing violence to my own common sense and conscience. I have a turn for demonstration, and I'll prove this thing. I have had many a discussion with ministers and others, and they have given me some terrible twistings, but they never shook a pin of my infidelity; but now I'll test this thing, and prove that it is either true or false. From these considerations my mind was set at once to try it, and without any special emotional feeling I went and bowed down at that altar. When I kneeled there and looked the Lord Almighty in the face for about an hour, ah, then I saw and felt that God's revealed facts about my dreadful heart-wickedness, my bondage to sin and Satan, my exposure to penalty, were true! If true so far, why not true all the way through? So I just followed the instructions of my teacher with the simplicity of a child, and worked it out—a clear demonstration of consciousness in less than twenty-four hours. Before, I was worse than a heathen; now I "know that I have passed from death unto life." I know that

I have peace with God through our Lord Jesus Christ, and I'm happy in God every day." I received a letter from him the next morning after he had gone forward to the altar of prayer; but before I had time to reply, or see him, he surrendered his soul to God, believed God's "record concerning His Son," and on the faith of it accepted Jesus, and was saved. Nine months afterwards, returning to Ballaarat, I found this man steadfast in faith, "and increasing in the knowledge and love of God." I learned from some of his neighbors that he had up to that time been instrumental in leading seven persons to Christ. I saw him again but a few months ago, and heard last week that he is making good progress in spiritual life. Another much older man, I remember at the same meeting, "believed on the Lord Jesus Christ," and amid his shouts of praise to God for saving him, I heard him exclaim, "I have been a faithful servant of the devil for sixty-eight years." That man has passed through extraordinary trials and sufferings since, but is firmly anchored in Christ. I merely mention these as specimen illustrations of the demonstrative character of Gospel truth and saving power in Jesus.

The Australasian Conference at its last session (1865) reported an increase for that Conference year, in members and probationers, numbering five thousand six hundred and thirty-six persons, nearly all of whom had borne a testimony to the pardoning mercy of God in their own experience.

I encountered an infidel on a New Zealand steamship, some time since, and having gone through the different classes of evidence, proving the divine authority of the Bible, I gave him many examples of persons whose testimony could not be disputed, and told him also my experience on the subject. "Well," said he, "I am only thirty-two years old, and I don't know but I will come round to your side yet."

With that Colonel R———, who had heard but a little of the discussion on the last point, said, "I am a Christian, but I can't admit the argument from experience, for Mahomedans and Boodhists profess the same thing."

"Nay, Colonel R.," I replied, "that is begging the question. I don't grant your premises. Jesus says to all poor sinners 'Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly of heart'—kind, sympathising, approachable, 'and ye shall find rest for your souls.' Penitent sinners accept this call, come to Jesus by faith, find rest for their souls; and in life and in death bear a distinct testimony to the fact. Now, that is just what the heathen and Mahomedans, and all classes of merely formal Christians, do not find; and hence the multiplication of their shrines, penances, and pilgrimages, just as the old Athenian heathens multiplied their gods. They go to one altar and find no rest, then

to another, and another, seeking rest and finding none, except the satisfaction that a dying man has in the reflection that he spared no pains to try to save himself from death. Millions of souls, keenly conscious of their burden of sin and misery, spend weary years in 'going about to establish their own righteousness,' till they drop into the grave, or in utter desperation try to expiate their guilt and find rest for their souls by swinging on hooks fastened into their flesh, and all manner of torture down to the crushing of the wheels of Juggernaut; and though many become Stoics in patient suffering, yet in all this vale of woe and death, not one scintillation of light is seen, or one word of testimony heard, to assure us that they found 'rest for their souls.' " As I was going on with my facts, the Colonel said, "Excuse me, Sir, I must go on deck," and suddenly departed.

Nay, my friend, the testimony of living Christians to facts is not to be invalidated by the negative testimony of mere formalists and heathens. There are millions of men who can testify that though they have travelled a great deal, they never saw California; but it weighs nothing against my statement of fact that I have spent years there. Or, if they say, "O yes, we found California in Africa," any schoolboy can see that they were mistaken.

The blind leaders of these blind millions who are trying to work their passage to heaven, well know that their prescriptions will not give rest to their

souls, and hence are always prepared to meet their disappointment by reminding them of some one of a thousand things they have failed to do, and excite their hopes in a future saving work to be performed, and keep them going. In the Holy Land, for example, there is a shrine for nearly every prophet that ever lived. Even the tomb of Moses is visited and worshipped in the mountains west of Jordan, between the Dead Sea and "Santa Saba." At that great Greek fortress—the "Convent of Santa Saba"—in the mountains between the Dead Sea and Bethlehem, a hundred skulls of monks, said to have been murdered by the Persians many years ago, are shown through the grating of a sacred crypt, but three of them are left within reach of pious pilgrims, who have kissed those skulls till they glisten with the wear of the lips of successive generations of weary and heavy laden souls, seeking rest and finding it not, because they came not to Jesus. This is but an illustration of the various modes of millions of Jews and Gentiles at the present day, who are trying in vain to meet the conscious demands of their spiritual nature apart from God's only provision. But the experience of true believers, as summed up by St. Peter, is a different thing altogether. "Whom having not seen, ye love (says he); in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory, receiving the end of your faith"—the very thing they sought by faith—"even the salvation of your

souls;" and all that, too, according to God's prophetic advertisement of "the sufferings of Christ, and the glory that should follow."

So you see, my friend, the demonstrative argument of the truth of the Bible, and the saving power of Jesus, based on the experience, and embodied in the testimony of millions of credible witnesses, is unanswerable. "We know," says St. John of all true believers, "that we have passed from death unto life." What we know, all mankind may know. Our experience demonstrates what is the privilege of every sinner. Hence every unbeliever who ever heard the Gospel will be left utterly without excuse; and when he stands at the bar of God, he will not say to his judge, "I read some infidel books, and could not answer their objections, and I could not solve the mysteries of the gospel record." Such excuses would not touch the point at all. He did know that he was a poor sinner. He did know that the gospel proclaimed an Almighty Saviour of sinners. He did know that he was invited times without number to come to him and "find rest for his soul." And worse than all, he knew that he willfully and persistently refused to "come to him that he might have life." He will stand "speechless" before God, and the King shall say to his executioners, "Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth."

CHAPTER VI.

TERMS OF RECONCILIATION WITH GOD.

GROUND OF FAITH—CONTINUED.

BUT, says one of my friends, what will all this solid foundation of faith avail me, if I am not “one of the elect” embraced in its provisions?

If you were born a reprobate, my dear friend, and doomed to hell by an unconditional decree of God, his gospel treaty and record can avail you nothing; and it would be the meanest hypocrisy to mock your hopeless soul with its pretended offers of mercy. If you are not embraced in the provisions of the gospel treaty, you, of course, can claim nothing under it.

It was rumoured in New South Wales last year, that a very rich man, who died in Sydney, and whom I had visited during his illness, had in his last will and testament left me £3,000. A very reliable gentleman wrote me that he believed it was so, but could not produce any reliable grounds of evidence. Many believed it on the faith of general rumour, but I did not believe it, for I not only

lacked the grounds of faith, but had strong presumptive evidence in my mind against it. But if the fact had been embraced in the recorded will, and the executor had notified me of it, and the conditions, if any, and his readiness to pay over the amount to my order, my faith would no doubt have been quickened into practical life, not only assenting to the fact, but accepting the legacy. Now, if God hath embraced you and all mankind in his "purpose" and provision of salvation, and hath given reliable evidence of that fact in the Scriptures, and if he sends the Holy Spirit, the executor of the last will and testament of your dying Jesus, to notify you that on condition of your obedience to God's will he is now authorized and ready to impart to you the free "gift of God, which is eternal life through Jesus Christ our Lord"—could you have any grounds of doubt, and would you have any excuse if you refuse to walk after the Spirit and accept it?

The Scriptures are full and explicit on this subject, and yet in regard to the extent of the atonement and provision of mercy in Christ there has been a vast amount of discussion.

The ancient Jews claimed that they were not only the "elect" people of God, but exclusively so; that the oracles were not only committed to them, but confined to them. They were, as a nation, the elected visible church of God, to whom the oracles were committed for the benefit of them-

selves and all mankind; but their "collective election" did not unconditionally save any of them, nor did it exclude Gentile nations from salvation, as we see from such examples as pious Job, and many others, and as we learn from the lips of Jesus in his comments on the faith of the Capernaum centurion—"Verily, I have not found so great faith, no, not in Israel. And I say unto you, that many shall come from the east, and west, and shall sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast into outer darkness: there shall be weeping and gnashing of teeth."—The non-elect saved in heaven by faith, and the elect cast into hell through unbelief.

The apostles were so imbued with this Jewish tradition, excluding all but the Jews, that, notwithstanding the distinct prophetic advertisement of salvation in Christ for the Gentiles, and Christ's own words about his sheep outside the Jewish fold, and his command to "go into all the world, and preach the gospel to every creature," they did not apprehend the force of those teachings, and for years confined their ministry to the Jewish people. Even those who "were scattered abroad, upon the persecution that arose about Stephen"—among heathen nations—"as far as Phenice, Cyprus, and Antioch," were "preaching the word to none but unto the Jews only."

Near the close of the Saviour's personal ministry

he said to his disciples, "I have many things to say unto you, but ye are not able to bear them now." It was a long time after that, under the direct tuition of the Holy Spirit, before they were able to bear the doctrine of God's saving purpose on behalf of the Gentile world. It was not until six or seven years after the resurrection of Christ, that Peter, through the vision of the great sheet on the housetop of Simon the tanner, got his mind opened and his heart enlarged to take in the grand conception. Then he unlocked the kingdom of heaven to the household of Cornelius. The apostles and brethren in Jerusalem were so nervous on the subject that they called Peter to answer straightway, and "contended with him, saying, thou wentest in to men uncircumcised, and didst eat bread with them. But Peter rehearsed the matter from the beginning, and expounded it by order unto them." "When they heard these things they held their peace, and glorified God, saying, then hath God also to the Gentiles granted repentance unto life." But they were so straightlaced by their old prejudices that we hear of no movement in Jerusalem for sending missionaries to the Gentiles. But soon after that God moved some zealous daring men in Antioch, from Cyprus, and from Cyrene, in Africa, who braved this tide of prejudice, leaped out of the lines of Jewish exclusiveness, and "preached the Gospel to the Greeks; and the hand of the Lord was with them, and a great number believed, and turned unto the Lord."

Then tidings of these things came unto the ears of the church which was in Jerusalem, and they sent forth Barnabas, with authority, no doubt, to inspect this work among the Grecians, suppress it if spurious, or endorse and promote it if genuine, "that he should go as far as Antioch." It appears that was as far as their faith and zeal could extend as yet; but that was only God's starting point—the base of his missionary operations on behalf of the heathen world; and Barnabas and Saul became his first regularly appointed pioneer missionaries.

St. Paul became God's great exponent of the doctrine of unlimited atonement and provision of salvation for the whole world; but during his whole life he had to battle with the old Jewish error of a limited provision. He secured a unanimous apostolical sanction to the truth as it is in Jesus on this subject at the great "Conference" in Jerusalem, held about nineteen years after the resurrection of Christ, to which he "went by revelation."

The very first thing St. Paul had to do in preaching the gospel to a Gentile audience, was to sweep away the rubbish of Jewish exclusiveness, and reveal for their faith a firm foundation in God's "purpose," embracing them as well as the Jews. Otherwise they would say, as a New Zealand heathen would say now, "Ah, that is for your Pakahas, but not for us." In support of their unbelief, were the high exclusive claims of the Jewish nation, the former belief and example of the apostles, and their

delay in proclaiming the glad tidings to them. A South Australian blackfellow said to a missionary on Lake Alexandrina not long ago, "If whitefellow know blackfellow going to hell, and know to save blackfellow, why he no tell blackfellow till now?" So St. Paul's success in preaching to the heathen would depend upon his success in proving clearly to them by divine authority, high above all human plans or precedents, the gracious "purpose" of God, embracing every one of them. Hence on Mars' Hill, in Athens, he lays down this broad basis for his universal salvation argument:—God "giveth to all, life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; That they might seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us; for in him we live, and move, and have our being." Therefore, all nations of men bear the same natural relation to their Creator; hence all have the same natural claim upon his paternal love: hence, though all have sinned, and are alike obnoxious to the penalty, yet in this case they are still on a par with each other; hence God's love prompting him to give his Son for one, would prompt him to give him for all, "that he by the grace of God might taste death for every man."

The utmost measure of man's capacity for good or evil was fully known, defined, and definitely

“determined” by the Creator. Within these lines man is placed to work out his own portion for happiness or misery, according to his own adjustment or disjointment of his relations to God and his laws. But God’s immutable laws of Nature, Providence, and Grace, are adjusted not only to each individual subject of government, but to these uttermost lines as well; and all the way through to the final judgment, “Because he hath appointed a day in the which he will judge the world in righteousness through Jesus Christ.”

Hence the utter impossibility of any national changes as to “times” or “the bounds of their habitation,” to preclude any of these great fundamental facts in the Apostle’s argument, or exclude any man from God’s purpose and provision of salvation. Nay, he could boldly assert that God’s provision was already made, and brought so nigh as to authorize him then to say—God “now commandeth all men everywhere to repent;” “That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us”—every heathen in that vast audience, and every sinner in the world. The effectiveness of that great argument for universal salvation, on the simple condition of believing, was seen on that occasion. Some, to be sure, in their carnal wisdom mocked at the doctrine of the resurrection; others, stunned by his unanswerable logic, yet unwilling to yield themselves to God, took the

matter under consideration, saying, "We will hear thee again on this matter." "Howbeit, certain men clave unto him and believed, among the which was Dionysius, the Areopagite—one of the judges of that august court—"and a woman named Damaris, and others with them."

Hence St. Paul's emphatic statement to Timothy, "We trust in the living God, who is the Saviour of all men, specially of those that believe. These things command and teach." He hath provided salvation for all men, and actually imparts it to all "those that believe."

In St. Paul's Epistle to the Romans, he defends this doctrine, and directs his logical battery all the way through against the God-dishonouring dogma of a provision of salvation for a part of mankind only, and excluding all the rest.

Our limited space precludes the details of his argument; but, my friend, you can search his record yourself. The leading points are—

1st. That all are alike "guilty before God."

2nd. That God's provisions alike embraced all, and offered life to all on the same simple condition of believing. "Even the righteousness of God, which is by faith of Jesus Christ, unto all and upon all them that believe; for there is no difference. For all have sinned and come short of the glory of God." "Is he the God of the Jews only? is he not of the Gentiles? Yea, of the Gentiles also." There were only these two classes in the world.

3rd. God's sovereign right to elect the Gentiles to all the privileges of his Gospel, as well as the Jews, and hence the groundlessness of Jewish exclusive claims; "For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion;" and hence if he chose to elect the Gentiles to equal privileges with themselves, as he did, what right had the Jews to complain?

4th. The righteousness of God in cutting off the Jewish nation, because of their sins, indicated and illustrated by the example of Pharaoh, "raised up" an illustrative monument of God's avenging justice against all ungodliness of men," without regard to name or nation—to such an elevation as to declare the "power" of God's righteous administration "throughout all the earth." Though God may "endure, with much long-suffering, the vessels of wrath fitted" by their own suicidal rebellion "for destruction," as he did with Pharaoh, and as he had done with the Jewish nation, still immutable justice will not off the track, nor miss its aim.

5th. That though God had deprived the Jewish nation of the charter of their election as the visible embodiment of his church in the world, and had adjudged it a fit subject for avenging justice for sin, as was Pharaoh; yet in his purpose of mercy through Jesus Christ he had not excluded the Jewish people at all, but only placed them on a

level with the rest of mankind, with the offers of salvation on the same terms. “Seeing it is one God which shall justify the circumcision by faith and the uncircumcision through faith.”

In St. Paul’s summary of God’s purpose in this epistle, he lays down premises as broad and conclusive as those in his argument before the Areopagus. “We know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren”—besides Abraham—“Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified.” In this synoptical view of God’s “purpose,” or plan of salvation, St. Paul speaks in the past tense, just as most of the prophets did; because God not only revealed his facts to the ear, but in a panoramic form brought a vision of the things to be announced to the eye, and they hence described the things they saw. Seven hundred years in advance, Isaiah says of the Anointed, “He was wounded for our transgressions, bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed.”

In St. Paul’s delineation of God’s great “purpose,” four leading facts are brought out:—

1st. Its breadth. As in his Athenian argument,

God's purpose of mercy embraced "all nations of men that dwell on all the face of the earth," whom "he had made of one blood;" so in this masterly argument, it embraces all "whom he did foreknow." The heathen in their wretchedness would naturally conclude that if there was a God who made them, he had lost sight of them, and ceased to care or provide for them; that they were outside of his knowledge and gracious provisions. But St. Paul had before proved that their misery was the result of their own sins; that God's existence, and his mercy, and justice, "are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse." The fact of their own existence and life was demonstration that the God who made them foreknew them, and foreknowing them had not excluded them from his purpose of mercy.

If any tribe of men, or of developed monkeys grown up into men, according to the man-debasing theory of some wisecracks, can be found outside the lines of God's creation or knowledge, we may fairly conclude that such are not embraced in God's "purpose," but it does embrace all whom he did foreknow."

To say that he meant a select class of Jews and Gentiles is begging the question, and assuming the false theory against which St. Paul is arguing, whether applied to the Jews exclusively, or dropping out some of them, and supplying their place

with a few Gentiles. In all the range of fallacious argumentation there is nothing so unfair as to garble and twist a man's arguments round to prove the very things he is by those arguments avowedly disproving.

To say that God's "purpose" does, in fact, unconditionally predestinate to eternal life all "whom he did foreknow," is to affirm unconditional "universalism," the trouble about which is that it is not true. Hence

2nd. The conditions of conformity to "the image of his Son," and of all the saving benefits of his Gospel, constitute a part of his "purpose" and predestining decree. St. Paul mentions these in some form or other, as believing or unbelief, in this same Epistle to the Romans as many as forty-three times.

3rd. "His purpose" embraced for disciplinary purposes all the tribulations of life, under which, as he says, "the whole creation groaneth, and travaileth in pain until now," "to work together for good to them that love God."

The Jews, and all who waited for the coming of Messiah, entertained large expectations pertaining to the present life; that he would at least exempt them from the disabilities and pains under which they were groaning. In that, they were sadly disappointed, and the disappointment was used as an argument against the Gospel; to the effect that Jesus was not the Christ, or, if so, had

failed in his mission, or that these suffering disciples of his were great hypocrites, and were hence left to suffer. It was necessary, therefore, for God, through his servant Paul, to reveal the fact clearly, that it was not in God's purpose to exempt them from these things yet; that they were not mistaken in the greatness of Messiah's mission, providing a perfect salvation of the soul from sin, and the body from the grave, but that the latter would not take effect till the final resurrection of the dead. Hence St. Paul's statement relating to these woes of the world, "And not only they, but ourselves also, which have the first fruits," really called according to God's purpose, "even we ourselves do groan within ourselves, waiting for the adoption—to wit, the redemption of our body." Hence all the reverses, bereavements, temptations, and sorrows to which believers are subject in common with unbelievers, and often in excess of the latter, are laid under contribution in God's gracious disciplinary arrangement, "to work together for good to them that love God, who are," nevertheless, "the called according to his purpose."

4th. Its perfect effectiveness embracing the whole thing—calling, conformity "to the image of his Son," justification, glorification—the whole thing, a complete and perfect provision of salvation from sin, and all its consequences, for the Gentile world as well as the Jews. "What shall we then say to these things? If God be for us, who can be

against us? He that spared not his own Son, but delivered him up for us all"—Gentiles and Jews—"how shall he not with him also freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth, who is he that condemneth?" This is God's gracious purpose or plan; why should any man complain since he himself is embraced in its provisions; or why should any man condemn as reprobates or dogs the poor Gentiles whom God by an immutable decree elected to these privileges?

We have the gospel St. Paul received direct from God in this epistle, because he had never preached in Rome; and, therefore, in his epistle to them he began with first principles and went through. Yet in some of his epistles to churches, which he himself had organized, composed largely of Gentile believers, he lays down at the commencement this grand basis of their faith—God's election of the Gentile world, as well as the Jews, to all the glorious privileges of the Gospel; not by any caprice or change in his "purpose," for that would be fatal to their faith. If he changed once he might again—in their favor this time, but possibly adverse to them the next—but "according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the

praise of the glory of his grace." According, indeed, to the principles of universal impartial sympathy and love for all his creatures, that existed immutably in the bosom of God from eternity. However adverse and varied the outward condition of mankind, owing to their disjointed relationships, through a violation of many forms of God's law, moral and physical, yet in this vital matter of providing salvation for their souls, the righteous God of love could not do otherwise than embrace the whole race of mankind in his "purpose" of mercy. Hence St. Paul says again most emphatically, "For this cause I, Paul, the prisoner of Jesus Christ for you the Gentiles, if ye have heard of the dispensation of the grace of God which is given me to you-ward, how that by revelation he made known unto me the mystery." This glorious doctrine of a provision of full salvation for the whole world, based on God's immutable impartial love, which was such a mystery and stumbling-block to the exclusive Jews, was not a mere matter of opinion with St. Paul, but was made known to him by direct revelation from God—"That the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the Gospel; whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power," "that I should preach among the Gentiles the unsearchable riches of Christ, and to make all men see what is the fellowship of the

mystery which from the beginning of the world hath been hid in God, who created all things by Jesus Christ." There he touches again his great fundamental Athenian argument. Mysterious as was this doctrine—especially to the advocates of the old diabolical error he was combatting, that a part only were embraced in God's purpose and the rest excluded—why should it be thought a thing incredible? If God created all by Jesus Christ, why not redeem all by Jesus Christ? "According to the eternal purpose which he purposed in Christ Jesus our Lord, in whom we have boldness and access with confidence by faith of him." He don't forget to put in the essential condition on man's part—"Faith of him."

In St. Paul's Epistle to the Hebrews he does not say a word about this election. Why should he? They claimed that they were elected, and hence such preaching to them was quite unnecessary. He does, to be sure, employ his Gentile argument on behalf of the Jews—for it embraces them—in his Epistle to the Romans, when showing that through unbelief the Jews were cut off from their boasted peculiar privileges, to prove that bad as was their state, it was not outside the lines of God's knowledge and purpose of mercy, no more than were the degraded heathen; in proof of which a remnant of them had already been saved by faith, engrafted into Christ's new spiritual church, on the same terms with the Gentiles, "according to the election of

grace,” and not their collective Jewish election as a nation, which had been repudiated.

But in his Epistle to the Hebrews, and in his preaching and writings, he and all the apostles, and teachers of the circumcision, and of the uncircumcision, everywhere teach, and insist on a compliance with the terms of God’s “purpose,” an acceptance of its provisions; and that a failure on their part, by a rejection, or a “neglect of the great salvation,” was a forfeiture of its provisions. No doctrine in the Bible is so oft repeated as this. The Apostles, Paul and Peter, are very careful so to weave it into the glorious doctrine of election, that a separation of the two should be impossible. Hence St. Paul says:—“The righteousness of God, which is by faith of Jesus Christ unto all and upon all them that believe—for there is no difference—for all have sinned and come short of the glory of God. Being justified freely by his grace, through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God: To declare, I say at this time, his righteousness, that he might be just, and the justifier of him that believeth in Jesus.” See how the condition, faith, believing, is fitted in with the revelation of God’s great provision of salvation for all. St. Paul in addressing the church at Thessalonica says:—“Knowing brethren, beloved, your election of

God. "We are bound to give thanks alway to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation"—the sovereign charter of mercy for all—"through sanctification of the Spirit"—the Divine agent proceeding from the Father to administer the sovereign provision to a perishing world—"and belief of the truth;" their individual acceptance of God's offer of salvation which was the condition of their personal election. When did they believe the truth, and thus become the elect of God—before they were born, or after they heard the gospel preached?

The Judaising teachers tried hard to disfranchise St Paul's Gentile Churches in Asia Minor. But to make a sure thing doubly certain, and stop the mouths of those jealous officious disturbers of the peace of those churches, it appears that Sylvanus went to see Peter, at that time in Babylon, and returned with Peter's first epistle, addressed to those churches, fully endorsing St. Paul's apostolic authority in their organization, and the great doctrine of their election so forcibly preached by his "beloved brother Paul."

"Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect according to the foreknowledge of God the Father, through sanctification of the Spirit," exactly as St. Paul put it, "unto obedience and sprinkling of the blood of

Jesus Christ." When did they yield obedience, and receive the application of the cleansing blood of Jesus, and experience personal election to salvation? Peter also urging them to steadfastness in faith says, "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things ye shall never fall. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

All are elected by the solemn decree of God; all are called by the Divine Spirit. Those who hearken and obey, believingly accept Jesus Christ as their Saviour according to the terms of God's purpose, "make their calling and election sure." Those who neglect and reject Christ remain of course in their sins, for "there is no other name given under heaven or among men whereby they can be saved." All such perish without hope, not because of any defect in their election and calling, but because they wilfully and persistently refuse.

All those large classes of Scripture truth concerning God's provision of mercy in Christ for mankind; his commands to preach the glad tidings of salvation to every creature; his reasonings, and remonstrances; his invitations, and persuasives; his commands, and promises; and the final issues of the judgment of every man "according to the deeds done in the body," are clearly in evidence on this subject.

“But,” says another of my friends, “did not God from all eternity foreknow me, and every act of my life, and my ultimate end?” I do not know, indeed, my friend, whether he did or not. He hath not said so in his book, in regard to you, or any other sinner that ever was born. He hath clearly described our lost condition, our moral responsibility, his provision of mercy in Christ, the gifts and calling of the Spirit, the blessed results of our acceptance, the dreadful consequences of our rejection, but hangs none of these facts, or results, on what he did or did not foreknow as to the acts of our individual wills, on which these consequences to ourselves are suspended.

It is very unsafe, my friend, to lay down premises or assumptions relating to God which are not clearly revealed in the Scriptures, especially when the logical conclusions from these premises contradict God’s revealed facts, and sadly involve his moral character and administration in our minds, and hence damage his cause in the world. I encountered through years of my youth, in struggles, the very remembrance of which causes me to shudder to this day, the practical difficulties involved in the combined dogma of foreknowledge, and “election and reprobation” as defined by Mr. Calvin. The foreknowledge, to be sure, was a consequent, and not the cause of the “predestination,” which fixed from all eternity everything that comes to pass in the world, and the ultimate and unalterable destiny

of men in heaven or hell; but still it was practically a synonym, and a grand support of the other.

The trouble has originated in the fact that some learned metaphysicians of that school undertook to lay lines on the being and attributes of the incomprehensible God, and define his absolute perfections; and having worked out a speculative ideal God, then all the plain facts of God in his book, and in the whole range of human experience must be twisted, and cut, and squared to fit and support their darling dogma. Then, to be sure, when the logical conclusions of their premises begin to crowd upon them, and involve them in inexplicable complications, they cry out, "O, the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out." They would have shown more wisdom had they admitted that fact before they crossed "the rubicon," and remained on this side of the river, and not have assumed such dangerous premises. If the plainly-revealed facts of God concerning himself and his will to man were not sufficiently mysterious and sublime for their speculative aspirations, they could have found an ample field in the material universe, with that Christian philosopher, Mr. Dick, and left the way open for poor sinners to get to Jesus, without encountering this creedonic mountain that utterly obstructs the passage of a large proportion, and renders the way almost impassible for the remainder.

If any can be right sure that they are unconditionally elected, they can take comfort, but there is the standing doubt, and then the poor reprobates share their sympathy and cause them trouble. I would not entertain a suspicion of the christian character of these great men; nay their heroic fidelity to the cause of God in times that tried men's souls is patent to all: but as "the best of men are but men at best;" and as all men, except when speaking directly the words of the Holy Spirit, are so liable to err on subjects too high for the grasp of the human mind, especially men of great learning and self-reliance, and men greatly disposed "to lean to their own understanding"—so in this matter, these good men have made a great mistake, and all the more fatal to a perishing world, because backed by such learning and piety.

When we remember how long even apostles and martyrs were fettered with the Jewish form of this dogma, we should cherish great patience and sympathy for those who are struggling under the Calvinian form of it, for the process of indoctrination into the latter, is, perhaps, quite as effective as that of the former. This doctrine of "the eternal decrees" is put up into creed pills, nicely sugar-coated over with Scriptural truth, and mixed up with the best of Gospel teachings on other subjects, and given to unsuspecting childhood to such an extent that their whole constitution becomes assimilated to it.

I tried to swallow these bitter pills when a boy, but they stuck in my throat, nearly as tightly as Adam's apple, for years, and choked me almost to death. And while I have ever since admitted the good intentions of the D. D.'s that prescribed them, I have nevertheless felt that it was a great pity to dose poor little fellows with such horrible stuff.

Nothing can be more true, or more appropriately put, than the opening question of the Shorter Catechism:—

“What is the chief end of man?”

“Man's chief end is to glorify God, and enjoy him for ever.” And a great deal of the teaching of that time-honoured little book, and of the “Westminster Confession of Faith,” is as true as the Gospel; and hence the moral power and usefulness of the churches of that school, in spite of that God-dishonouring, soul-destroying dogma. When purged of that, as I believe they will be, and practically to a certain extent are now, they will come forth as “willing” workers in this “day of God's power,” and achieve glorious conquests in saving their poor reprobates from hell.

The Arminian school of theologians have divorced the dogma of foreknowledge from that of Calvinian “election and reprobation;” and the great and good Richard Watson penned a masterly argument to prove that God's prescience was not in any way opposed to the freedom of the human will.

The dogma is thus stated by him:—"The omniscience of God comprehends his certain prescience of all events, however contingent." The gist of his argument is, that "though an uncertain action cannot be foreseen as certain, a free unnecessitated action may; for there is nothing in the knowledge of the action in the least to affect its nature. Simple knowledge is in no sense a cause of action, nor can it be conceived to be causal, unconnected with exerted power; for mere knowledge, therefore, an action remains free or necessitated, as the case may be. A necessitated action is not made a voluntary one by its being foreknown; a free action is not made a necessary one. Free actions foreknown will not, therefore, cease to be contingent. But how stands the case as to their certainty? Precisely on the same grounds. The certainty of a necessary action foreknown does not result from the knowledge of the action, but from the operation of the necessitating cause; and in a like manner the certainty of a free action does not result from the knowledge of it, which is no cause at all, but from the voluntary cause—that is, the determination of the will."

If, my friend, you firmly believe this dogma of foreknowledge—in so far as it relates to the precise persons of all and each of Adam's descendants, their names, relationships, moral acts, and end, in heaven or hell—is taught in the Bible, and if you can't consent to come away and let it alone, and leave

it with God, and wait till the dark shadows of time are chased away by the light of eternity, which is the best thing you can do in the matter; then Mr. Watson's argument is the only thing I know of to give you relief.

But the dogma in the sense above-defined, which is its true, speculative, theological sense, involves serious practical difficulties, damaging to the faith, I believe, of millions of souls. That is my only reason for entertaining the subject at all. I would not spend a minute on mere abstract speculations. My business, by the help of my Divine Teacher, is to remove practical obstructions to faith, and help poor sinners to come to God. I have thoroughly studied Watsonian theology, and believe it to be the best body of systematic theology ever deduced from the Bible; but men of the same school are allowed to differ on speculative questions without exposing themselves to the charge or suspicion of heresy. Dr. Adam Clarke and Mr. Watson did not agree in their speculations about foreknowledge; yet no charge of heterodoxy was laid against either of them.

The dogma of foreknowledge in the sense above defined, which is the sense in which we shall use it in this discussion, involves at least three leading practical difficulties:—

1st. If God certainly knew before the foundation of the world that I, as an individual, would resist all his overtures, and at last go to hell, what is the

use of my trying to change what he knows as a certainty? What God foresaw as a certain fact must be an immutable fact. If he foresaw this dreadful fact in my destiny, before I was born, as an immutable certainty, the question was certainly settled long before I was consulted on the subject at all; and such things as volition and contingency can have no influence on facts so ancient and unalterable.

2nd. If such a certainty and contingency can by possibility co-exist in my case, and God foreknew certainly that such contingency would involve my soul in eternal hell, why did he not take me from my mother's bosom to himself, before I crossed the fatal lines of responsible life?

3rd. If the Holy Spirit foreknew before my birth that I would resist all his calls and influences, and as certainly die in my sins, as that I had an existence, how can he sincerely pursue me through my whole life with his offers of salvation? It is contrary to the philosophy of the human mind for me to put forth an honest effort to do what I know is an utter impossibility. Take away the grounds of faith and hope, of at least probable success, and I'm done. The very sinews of effort are cut. I know that unless my arms were wings, a hundred times more powerful than those of the albatross, I cannot fly, and hence cannot make a sincere effort to fly. The very attempt would be ridiculously absurd. To be sure, the Holy Spirit's work on the

hearts of men is in accordance with immutable laws of righteousness and love, of universal application; still "the love of the Spirit," the personal Holy Ghost, is doubtless the prompting motive, as is the love of God the Father and the Son, leading him to try in a thousand different ways to turn the sinner's heart, and is greatly grieved if he do not succeed. You can't grieve an enemy, nor can you disappoint, and thus grieve a friend, when he certainly knew beforehand the course you would take.

It cannot be truthfully said that these are merely imaginary difficulties. As a matter of fact, whether they are well founded or not, they do lurk in the hearts of many thousands of struggling souls. I am not sure that any man who ever received the dogma into his mind, entirely escaped these practical consequences. I encounter them in different countries as real and formidable obstructions to faith, in the experience of seekers of salvation, and in the experience of believers as well. It is a subject I never introduced to a seeker in the whole course of my ministry. I suffered so much from it in my youth, that I retreated from the struggle, and always dreaded to encounter the dogma in the experience of seekers, when they came to beg me to untangle the labyrinth of difficulties it involved. I thank God that the dogma is not in the Wesleyan Catechism, but it has obtained to such an extent from other sources, that in telling the masses of

men how to be saved, we can't quietly ignore the existence of these difficulties, when we know they do exist, and hence we have to meet them candidly and fairly.

We have seen, my friend, the practical disadvantages of this dogma. Now, what are its practical advantages to mankind?

The learned doctors of divinity deem it absolutely essential to our right conceptions of the immutable being and attributes of God, and the wise and effective administration of his moral government over the world. The denial of the dogma, they think, would be very disastrous indeed, and unscriptural as well. President Edwards has so clearly delineated these dreadful consequences, that Mr. Watson inserts them at length, to cap the climax of his own argument on the subject. As they therefore represent the strength of the argument on the other side, I will, my dear friend, give you the full benefit of it, with a restatement of the dogma itself, that you may see the bearings of the whole question. Mr. Watson says:—"The omniscience of God comprehends his certain prescience of all events, however contingent. The irrational and unscriptural consequences which would follow from the denial of this doctrine are forcibly stated by President Edwards. It would follow from this notion that, as God is liable to be continually repenting what he has done, so he must be exposed to be continually changing his mind

and intentions as to his future conduct; altering his measures, relinquishing his old designs, and forming new schemes and projections. For his purposes, even as to the main part of his scheme, namely, such as belong to the state of his moral kingdom, must be always liable to be broken through want of foresight; and he must be continually putting his system to rights, as it gets out of order, through the contingency of the actions of moral agents. He must be a Being who, instead of being absolutely immutable, must necessarily be the subject of infinitely the most numerous acts of repentance and changes of intention of any being whatsoever; for this plain reason, that his own vastly extensive charge comprehends an infinitely greater number of those things which are to him contingent and uncertain. In such a situation he must have little else to do but to mend broken links as well as he can, and be rectifying his disjointed frame and disordered movements in the best manner the case will allow. The Supreme Lord of all things must needs be under great and miserable disadvantages in governing the world which he has made, and has the care of, through his being utterly unable to find out things of chief importance which hereafter shall befall his system; which, if he did but know, he might make seasonable provision for. In many cases there may be very great necessity that he should make provision in the manner of his ordering and disposing things

for some great events which are to happen, of vast and extensive influence, and endless consequences to the universe, which he may see afterwards when it is too late, and may wish in vain that he had known beforehand, that he might have ordered his affairs accordingly. And it is in the power of man, on these principles, by his devices, purposes, and actions, thus to disappoint God, break his measures, make him continually to change his mind, subject him to vexation, and bring him into confusion.”

Thus you see, my friend, according to the decisions of this learned and good man, if this dogma be not true, God could not get on with his moral government at all. The learned President would have the Lord Almighty on the stool of repentance everlastingly.

Why, my dear friend, we could scarcely find any well adjusted human government, family, colonial, or national, so blind, vacillating, and weak as that! Imperfect as is man's knowledge of the principles of good government, and of the subjects of it, nevertheless, in the family, and in the nation, it may be established according to our best conceptions of the principles of righteousness, the demands of society, and the best ends of human government, and be administered with great uniformity, without any fundamental changes, for a very long period of time.

How long, since the British Constitution was amended?

The Constitution of the "United States of America" is now, through an increase of moral power in the nation, being amended; but it served the practical purposes of human government for over eighty years. Yes, and stood, to them, the unforeseen and extraordinary strain of the terrible war from which the nation is now happily delivered. Complicated as were the millions of contingencies, and dreadful as were the emergencies involved, yet under the provisions of constitutional laws, and the fundamental laws of nations, Mr. Lincoln, under the wise and gracious providence of God, carried the government through the whole of them, and never was brought down to the pitiful predicament above ascribed to God, on the denial of this dogma.

Amendments of fundamental laws among men usually occur on a more clear discovery of the principles of right government, or a fuller development of moral power in the administration: but God cannot labour under either of these disabilities; his knowledge of all existing things, and their capabilities, both as to government and its subjects, being perfect. If it were possible for him to look through the complicated contingencies of nonentity, and produce in veritable certainty the generation of a thousand years to come, as clearly defined in all their details as all existing facts are now open before his eyes, he would but see, substantially, the reproduction of the same beings in all their variety that existed before the flood. He would require no new

inventions, nor the addition of a single principle or law to the vast machinery of his government, physical, and moral, both of which were perfect from the beginning.

But is not such a foreknowledge essential to the individual application of these immutably perfect laws?

No man is, or can be, a subject of government before he is born; and when born, God cannot be at loss to supply his wants, or to administer the principles of righteousness to him "according to his works."

Now, my friend, allow me to remark, that all the difficulties enumerated, and so boldly stated by President Edwards, pertain to his speculative ideal of the incomprehensible God, and the administration of his moral government. What are the practical advantages of this dogma to mankind, to put against the practical disadvantages before stated?

Does the denial or doubt of the truthfulness of this dogma necessarily involve such horrible consequences to God, or his administration?

CHAPTER VII.

TERMS OF RECONCILIATION WITH GOD.

FOUNDATION OF FAITH—CONTINUED.

The facts in the case, my friend, appear to be these:—God, the creator, knew perfectly from his own creative plan and workmanship, the constitution and capacity of mankind, and the utmost limit of their power for good or evil. As he “gave to the sea his decree that the waters should not pass his commandments, and as he appointed the foundations of the earth” to be regulated in all their relations by his physical laws, which work with such unvarying certainty and harmony as to declare the glory of the immutable God: so in the administration of his moral laws he knew the high water mark of the utmost development of human capabilities, natural and gracious, up to peerage in heaven—“kings and priests unto God,” and also the deepest possible depths of their degradation down to the lowest hell. The immutable principles and laws of his moral administration, and all his plans and provisions of mercy and of judgment, mea-

sure out to the utmost line of these bounds. "He hath determined the times before appointed, and the bounds of their habitation," so that no possible changes contingent on the action of the human will can "disappoint God, or break his measures, make him continually change his mind, or subject him to vexation, or bring him into confusion."

Upon man's conformity to these laws, or his violation of them, will depend his well-being and happiness, or ruin and misery, in this world and for ever. But whether he adjust himself righteously to God's immutable laws and provisions or not, does not alter a single principle or law of God's moral government, or superinduce any change in God or his purposes. The changes are by man, and the legitimate and necessary consequences of those changes are to man.

A backwoods friend of mine, returning often in dreary winter from his hunting excursions wet and cold, was in the habit of standing inside a wide old-fashioned fireplace to dry his clothes and warm himself. On one occasion, being greatly benumbed with cold, he stood too near the blazing fire, and was not apprised of it till his leather trowsers were crisped and drawn so tightly about him that he could not get them off till he was severely burnt. On former occasions the Lord warmed and comforted him, and took pleasure in doing so, but now he burnt him severely, and took no pleasure in so doing. Do any of the world-wide experiences of mankind on this subject, of which this is but a simple

illustration, produce any change in God, or his laws?

So with all the physical laws of God, so far as we are able to trace them. Why not so in his moral laws and administration? Hence, says the wisdom of God, whose "delights are with the sons of men. Now, therefore, hearken unto me, O ye children; for blessed are they that keep my ways. Hear instruction, and be wise, and refuse it not. Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For whoso findeth me findeth life, and shall obtain favor of the Lord. But he that sinneth against me wrongeth his own soul: all they that hate me love death." The same great Bible doctrine, in a less poetic, but not a less forcible manner, is thus stated by St. Paul: "Be not deceived; God is not mocked; for whatsoever a man soweth that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

God's moral laws are higher, and hence not so clearly demonstrable in their immutable working, as the laws of the material universe. The administration of his moral government, to be sure, has a modifying effect on the physical laws, temporarily suspending some of them, or adjusting them to the application of the moral laws in human relationships, but this is doubtless part of the immutable purpose of the great Lawgiver.

Both these great systems of law prove, by their manifestation to our perceptions, that they are but God's uniform modes of natural and moral government in the world, and in perfect accordance with the principles of his immutable goodness and righteousness.

In a notable instance of the application of these principles in moral government, Paul exclaims, “Behold, therefore, the goodness and severity of God: on them which fell, severity; but toward thee, goodness; otherwise thou also shalt be cut off.”

Now, since God's immutable “purpose,” provisions, and laws are adapted alike to any possible emergency that can arise in the history of the world, his foreknowing, or not, how each individual may adjust himself to those immutable provisions and laws can produce no change in God, his purpose, or his laws.

Even the wonderful scheme of redemption involves no change in God's laws or provisions from the foundation of the world. It was just the provision necessary to meet the emergency that did arise through the fall of man. For aught we know to the contrary, the same alternate provision may have been made for the older inhabitants, if such they are, of all the vast worlds that revolve in the immeasurable depths of the universe of God, and yet through their fidelity to the laws of their Creator, in the right exercise of the moral functions of their being, the sacrificial atonement was not

necessary; but the human pair, possibly the youngest and last of God's creation, by their suicidal abuse of their God-like moral constitution, brought that glorious alternate provision into requisition.

Although this remedial scheme and provision has a modifying effect on the application of the immutable principles of justice, as it has on physical laws, as before stated, it does not destroy either, or defeat the ultimate ends of either the one or the other. But for this "purpose" and provision of redemption by Christ, which are in perfect harmony with the laws of God's immutable justice, sin and penalty would doubtless invariably go together in the relation of cause and effect, as certainly and suddenly as the lightning and the thunder of heaven, and that without remedy. But under this provision, penalty is suspended, and a day of grace afforded, during which God exhibits his "long-suffering," and his unwillingness "that any should perish, but that all should come to repentance," and through this wonderful, compensative, governmental provision escape the otherwise inevitable penalty, and attain eternal blessedness. But if sinners persist in antagonism to the laws of the moral universe until their spiritual susceptibilities perish, the Holy Ghost, seeing that they have thus hopelessly disqualified themselves from ever becoming citizens of heaven, adjudges them vessels of wrath fitted for destruction." Then the divine armistice is with-

drawn, and immutable justice is allowed to take its course.

Hence, but for redemption in Christ, the human family would not have been propagated; for justice would at once have consumed the guilty pair. The fact of any man's life and being, therefore, is demonstrative proof that he is embraced in its provisions. "Therefore, as by the offence of one judgment came upon all men to condemnation, even so by the righteousness of one, the free gift"—in God's purpose and provision—"came upon all men unto justification of life"—to all babes by special covenant arrangement, and to all sinners by the overtures of the Holy Spirit.

Again, my dear friend, allow me to remark that the immutable laws and moral administration of God not only measure out to the utmost possible lines of human development, up to their highest attainment in heaven, or degradation down to the deepest depths of perdition, and perfectly provide for every possible contingency from the creation to the final judgment, but are also perfectly adapted to the laws and moral constitution of each subject of his government. The constitutional laws of the human mind and heart are God's own laws in humanity, and his adjustments of government to them must be in harmony with himself and the righteous principles of his administration.

In the empire of our moral nature the will has its appropriate orbit, within which all its enactments,

constituting our moral character, are passed. This orbit of the will is, by an immutable law of the Creator, impregnable against coercive invasion. It cannot be forcibly entered by men or devils: and God himself cannot force an entrance without violating his own laws in our moral constitution, a thing the immutable God will not do. Men or devils may appeal to the will persuasively, through the understanding, conscience, or emotional sensibilities, but the will is free to choose or refuse. God's mighty Spirit will bring to bear on our intelligence and heart all manner of persuasive motives, drawn from heaven, earth, and hell, appealing to our will, and accompany them by gracious light, and quickening life, but will not coercively invade the sacred precincts of this orbit. But every thing outside of the orbit of the will of each and all the moral subjects of God's government, falls under the immediate administration of his absolute special providence; all the words as well as the overt acts of all men. "There are many devices in a man's heart: nevertheless, the counsel of the Lord, that shall stand." These devices of a man's heart make up every shade and proportion of his moral character, which will constitute the subject matter for adjudication in the judgment, and its eternal issues. But as soon as these devices take form in word or deed, and pass the lines of this orbit, they become the common property of the special providence of God, who will allow them to develop, and pass on to the

contemplated end of the responsible deviser, or divert them to other ends, or restrain them in part or in whole, as may best subserve the purposes of his moral government. "The counsel of the Lord will stand," and that, too, without the slightest interference with man's moral freedom, in adjusting himself to God's immutable laws and provisions. If a man deliberately wills to murder me, the very moment his will enacts the murderous intent, God writes him down in his books a murderer; but to execute his murderous purpose, he has to pass through the domain of God's special Providence; and he cannot hurt a hair of my head, unless God give him tether, remove his providential hedge from about me, and deliver me over to the bloody man. That, God will never do, unless he sees that I can thus better subserve the interests of his cause in the world, and enhance my own happiness by wearing a martyr's crown, or, in other words, till he sees that the cause for my removal from life exists in my moral relations to him, for happiness or misery, according to my works; and he sees proper to allow this murderous occasion of death to take effect. If God thus permit him to take away my life, he is none the more a murderer in God's account, than when he first devised it in his heart. If God restrain him, he is none the less a murderer. "A man's heart deviseth his way, but the Lord directeth his steps." These heart devices adjust or disjoint his right relations to God,

and involve their legitimate consequences for weal or for woe, "but the Lord directeth his steps"—adjusts the man and his devices to the ends of his moral government. "The Lord bringeth the counsel of the heathen to naught; he maketh the devices of the people of none effect. The counsel of the Lord standeth for ever, the thoughts of his heart to all generations." When Joseph was sold by his brethren, they meant it for evil, but God meant it for good, and so overruled it, and no thanks to the wicked speculators in human blood. No contingent emergency can arise to preclude or defeat the immutable principles and counsels of the divine administration. Hence, in the congratulatory speech of Jethro to his victorious son-in-law, he said, "Blessed be the Lord, who hath delivered you out of the hands of the Egyptians, and out of the hands of Pharaoh; who hath delivered the people from under the hand of the Egyptians. Now I know that the Lord is greater than all gods: for in the thing wherein they dealt proudly he was above them."

Hence, also, the song of the Psalmist—"In Juda is God known: his name is great in Israel. In Salem also is his tabernacle, and his dwelling-place in Zion. There brake he the arrows of the bow, the shield and the sword, and the battle. Thou art more glorious and excellent than the mountains of prey. The stout-hearted are spoiled; they have slept their sleep: and none of the men of might

have found their hands. At thy rebuke, O God of Jacob, both the chariot and horse are cast into a dead sleep. Thou, even thou, art to be feared, and who may stand in thy sight when thou art angry? Thou didst cause judgment to be heard from heaven; the earth feared and was still, when God arose to judgment, to save all the meek of the earth. Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain."

God's special providence, we may perceive, therefore, lays under contribution every force in the universe outside the orbit of the will of all his moral subjects, permitting or restraining them as may best subserve the ends of his government, without the least coercive influence on their moral freedom.

But why not restrain the manifestation of sin altogether?

That would make a false showing of human nature, and tend to promote a carnal sleep, and self-righteous deception, which would to a great extent preclude our appreciation of God's remedy in Christ, and the possibility of our justifying the administration of his righteous government.

But why should the righteous God employ evil agents in the execution of his purposes?

If these evil agents did not exist, a different application of his immutable principles of righteousness would be made, according to the righteousness of his subjects, and good agents only would perhaps be used; but as these evil agents do exist, and as we

suffer the evils of their wickedness, it is a mercy to the world that the righteous God can so use them, without any encroachment on their moral freedom, as to make good come out of their evil devices.

To say that God cannot coerce the human will, in its moral enactments and adjustments, is no more than to say that "it is impossible for God to lie," or contradict himself, or violate his own constitutional laws in man's moral nature. And yet to say that God cannot invade the orbit of the will, or storm the moral citadel of the soul of a living man, difficult as it is for some to believe, is not half so difficult for human conceptions as the dogma of foreknowledge, pertaining to all the contingencies of the free will of all the unborn beings that may come into the world to the end of time.

Mr. Watson says "an uncertain action cannot be foreseen as a certain."

Is not every unborn act of the will, especially of unborn beings, an uncertain thing? If this mysterious God-given power in the human soul—this essential link that raises him above the irresponsible brutes of the field, and binds him in eternal moral relationship to God, and the unchangeable laws of his moral universe, is so sacredly guarded by an irrevocable decree of the Creator as to preclude the possibility of coercive invasion, divine, human, or diabolic, then God cannot prevent its decisions. If he cannot prevent them, may it not be equally impossible for him to foresee as a certainty the

unborn acts of living men, which are in their very nature uncertain, much less the moral actions of each individual of the generations that may exist in the future? I know Mr. Watson assumes the consistency of certainty and contingency, but is not contingency in this matter in its nature an uncertainty, and hence an irreconcilable contradiction to certainty? It is certain, to God and to men, that all men will act in some way—will accept or reject mercy—but what their action will be is the contingency that is essentially an uncertainty, and cannot hence be foreseen as a certainty; and if such is God's foreordained purpose in regard to moral freedom, and its contingent enactments, then it is no discredit to his prescience to say that he cannot foresee as a certainty what is in its very nature an uncertainty, any more than to his omnipotence to say that God cannot lie, or prove false to himself, or to his immutable arrangements.

God hath a perfect knowledge of all his own resources, plans, provisions, and works. "Known unto God are all his works from the beginning of the world." A man would not commence an important undertaking without counting the cost, and planning and providing adequately for the execution of his purpose. It would be a pity for God to launch such a vast enterprise as the physical and moral universe without definite plans, to be carried out according to his immutable principles of righteousness and love, as before shown. But are the

voluntary decisions of all his moral subjects, God's works? If so, then he is the reasonable author of all the works, good or bad, of men and devils. That would be proving quite too much.

God also hath a perfect knowledge of all existing things; but the unborn acts of the human will are not existing things as yet, nor are my grandchildren, if I should ever have any.

Further, I will add, God hath a perfect knowledge of the capacity of all things, and the working force of all necessary causes, or causes in their nature under his direct control, and their effects; and a knowledge utterly transcending human measurement or comprehension, of the individual and aggregate results of human forces, under certain conditions, with a great degree of probable certainty. As the absolute power of God extends to the lines of the orbit of the human will, but does not force its way over it, so the knowledge of God, on the principle before stated, extends doubtless to the line which defines certainty from that which is essentially contingent or uncertain, which appears to be the line that defines all existing moral actions, with their conception and birth, from contingent nonentity. The will gives birth to every moral action, but until it is conceived or born, it is not an action at all, and cannot, hence, be foreseen as such.

But, my dear friend, after all, the Holy Scriptures must be our ultimate appeal for a decision

of this question. If the above-defined dogma of foreknowledge is clearly taught in the Bible, we must accept it, whether we can reconcile it with our finite ideas of the fitness of things or not, and rest on the great fact, that "the Judge of all the earth will do right," and wait for the morning of eternal day in the better land. If you wanted to teach a man practical navigation around the Australian coasts, you would not have him spend his time in trying to ascertain and define the lines, angles, and curves of all the oceans, seas, and lakes in the world, and the measurements of all their unfathomable depths. God hath given us all necessary instructions, and every facility for navigating the sea of life, under the immediate guidance of his Holy Spirit, and of safely anchoring in the port of eternal blessedness. However great the mysteries involved in the subjects treated, all the facts requisite to our salvation are clearly revealed. They were addressed originally, in the main, to persons just emerging from heathenism, or persons almost as effectually blinded by the traditions of men as the heathen themselves, and it is in the regions of the common sense and common experiences of just such persons, that we may hope to find the practical application and illustration of Bible truth. But since the blessed simple Gospel of Jesus, designed for humanity, and adapted to the common sense of mankind down to babes, has become one of "the learned professions," its simple facts have been

disguised like the useful medical herbs of the garden, the common names and curative qualities of which are quite familiar to the common people; but when they are put up in shining bottles and jars in the apothecary's shop, and labelled with long Latin names, the same people gaze at them in astonishment, and wonder what great medicines they can be.

The doctrine of foreknowledge, as taught in the Bible, is a simple practical fact employed for simple practical purposes, in no way related to the speculative dogma in question. But as this dogma has been promulgated to the world, involving practical damaging consequences, as before stated; and as the learned doctors claim to support it by the Holy Scriptures, then to the Scriptures we will go, and abide their decision.

We cannot comprehend the mystery underlying any fact, however tangible and familiar the fact may be to us, and hence must not hope to be able to comprehend the mystery of God's spiritual facts, especially such as pertain to himself and his moral government. But if this dogma of foreknowledge is of such vast importance to mankind as its advocates suppose, surely God would reveal it clearly and intelligibly as a fact, however incomprehensible its mystery to us.

They assume that of course it is taught in the Bible, and millions of persons accept their assumption as a gospel fact not to be questioned. If a fact,

it will bear inspection; if not a fact, and Bible doctrine, it is time we knew it, and rid ourselves of its damaging disabilities.

It is assumed that the utterance and fulfilment of prophecy is at once demonstrative of the truth, and Scriptural authority for this dogma. Let us see.

It is certainly not necessary, in so far as the prophecies relate to God's own works, for as we have before shown, everything that God had made, with every provision necessary to their well-being, and every principle of goodness and righteousness necessary to moral government over them, from the creation to the judgment and for ever, were clearly to God a matter of simple knowledge. The application of these to future events is called foreknowledge.

In regard to the prophecies which have to do mainly with man and moral agency, I may remark that they were not uttered before the fall of man, except the warning announcement of the consequences of sin, if the happy pair should, like "the angels that kept not their first estate," dare to rebel against God. Fallen humanity in all its hideous forms of rebellion was well developed before the record of prophecy began. The ancient cities, countries, and nations which have passed away, exactly as foretold by the prophets of Israel, were not only in actual existence when the predictions were uttered, but had so filled up their measure of iniquity, as to expose themselves legitimately to the

judgments which were hence announced against them. Take a single example to illustrate this general fact. Ezekiel says:—"The word of the Lord came unto me saying, Son of man, say unto the prince of Tyrus, Thus saith the Lord God: Because thine heart is lifted up, and thou hast said, I am a god, I sit in the seat of God, in the midst of the seas, yet thou art a man and not God, though thou set thine heart as the heart of God."—"By thy great wisdom, and by thy traffic, hast thou increased thy riches, and thine heart is lifted up because of thy riches; Therefore, thus saith the Lord God: Because thou hast set thine heart as the heart of God; Behold, therefore, I will bring strangers upon thee, the terrible of the nations; and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness. They shall bring thee down to the pit, and thou shalt die the death of them that are slain in the midst of the seas. Wilt thou yet say before him that slayeth thee, I am God? but thou shalt be a man, and no god in the hand of him that slayeth thee. Thou shalt die the deaths of the uncircumcised by the hand of strangers; for I have spoken it, saith the Lord God." Thus you see, my friend, the actual sins of that wicked city, and its haughty God-insulting prince, rendered them obnoxious to the penalties of God's righteous administration. All the facts were perfectly known to God, and through his prophet he served a notice on the haughty prince, calling him

to answer at the bar of Providence, and informing him in detail how the Lord God would deal with him for his sins. The executioners God employed against Tyrus were as well known to God, as veritable facts, in existence, as the sinners condemned to execution. Their capacity and war proclivities were matters of perfect knowledge; and these resources, outside the orbits of their individual wills, were perfectly at God's command without the least interference with their moral agency; and God, through the agencies of his own selection, and prophetic advertisement, executed his judgments in detail just as he said he would. Now what has all that to do with the dogma in question?

The prophecies pertaining to ancient cities and nations were—

1. Admonitory, announcing the consequences of their sins if persisted in. When the prophetic warning was heeded, and they by repentance put themselves in a different relation to God's immutable laws, the impending penalty was averted or suspended, as in the case of the Ninevites, and as would have been the case with the cities of Sodom, Gomorrah, Zeboim, and Adma, if even ten righteous men had been found in them. The pre-announced judgments of God had the effect to warn his people, and all surrounding nations, of the dreadful nature and consequences of sin, and remind them of the "goodness and severity of God."

2. Prophecy in general was designed to instruct

all who feared God, so that they might adjust themselves to the coming events. Thus the believers in Christ fled from the city of Jerusalem, and escaped the dreadful siege and sack of the city, which destroyed over a million of unbelieving Jews.

3. The prophecies were especially necessary in laying a firm foundation for the faith of all believers, showing—*First*, that God's great plan of government spanned the whole expanse of time, and was perfectly adequate for any possible emergency; and hence the perfect ground of faith in God, to whose almighty hand, any and all, may safely entrust themselves. *Second*, to prepare the faith of his people for all his disappointing modes of carrying out his purposes in the world. For example, if all the leading humiliating facts which transpired in the life and death of Messiah, and the persecutions and tribulations of his followers, had not been matter of clear prophetic announcement hundreds of years in advance, the facts as they transpired, instead of being every one of them a living stone in the foundation of faith, would have been most destructive to it. The unbelieving Jews, for instance, looked upon the disgraceful death of Jesus of Nazareth as a clear demonstration to the world that he was an impostor, and that they were right in ridding the nation of such a deceiver. And the heathen tauntingly said that "Jesus was one of Cæsar's subjects"—"a dead man of the Jews, whom Pilate had executed."

But for the prophetic compass and chart the dis-

ciples could not have navigated those dark seas at all. Hence the Gospel "log book" of those fishers of men is marked all the way through with prophetic fulfilments. Hence, also, in their preaching they charged home upon the conscience and faith, of all who believed the prophets, these unanswerable facts. Peter, in his great pentecostal sermon, for example, says, "Ye men of Israel, hear these words—Jesus of Nazareth, a man approved of God among you, by miracles, and wonders, and signs, which God did by him in the midst of you, as ye yourselves also know; him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain. Whom God hath raised up, having loosed the pains of death, because it was not possible that he should be holden of it." So, also, in his sermon on Solomon's porch, he said, "Ye denied the Holy One, and the Just, and desired a murderer to be granted unto you; and killed the Prince of Life, whom God hath raised from the dead, whereof we are witnesses." "And now, brethren, I wot that through ignorance ye did it, as did also your rulers. But those things which God before had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled." These are but specimens of a great variety of Scripture facts of the same class.

But does not this pentecostal quotation from St. Peter prove the dogma of foreknowledge at once?

It proves the doctrine of foreknowledge in the

simple scriptural sense before stated, but gives no support whatever to the said dogma. The meaning of words must be defined by the subject they are employed to represent. Now, what is the subject to which the word "foreknowledge" in this case belongs? God's own "determinate counsel" as to the fact of delivering his Son, and the mode by which he would deliver him into the hands of his murderers. This was a part of God's redeeming plan, which was determinately settled in the counsels of the Holy Trinity long before it was revealed to the holy prophets.

But what about the men who executed this plan of redemption?

Well, if the speculative dogma of foreknowledge is true, there were two ways of getting at them. One was to trace them through all the dark contingent complications and adulteries through which the seed and predecessors of Judas, and the whole murderous clan, who imbrued their hands in the blood of Jesus, from the days of Adam to Noah, and thence down to the enactment of the tragic scene of Calvary. The other was, at the time appointed to give tether to a backslidden preacher, and a few blinded infatuated Jews; just enough for the exact fulfilment of the prophecies, out of millions of the same sort who thirsted for his blood, and were as guilty before God as his actual murderers. The latter mode is simple, natural, and perfectly feasible under the facts and

principles before defined. The dogma in question is entirely unnecessary to any of the facts revealed, and, as it does in everything to which it is applied, leads to confusing inconceivable speculations—"a Jack-with-the-lantern" to lead us away from the plain paths of truth into the shoreless swamps of metaphysics, to get out as best we can.

But suppose the man could not have been found bad enough for such a bloody deed, in which case God's purposes might have been jeopardized, or he would have been under the necessity of influencing or instigating them to it?

Ah! that but illustrates the weakness of the dogma, to beg a merely conjectural assumption in direct opposition to the well known facts in the case, to get footing and leverage power to oppose to those facts. We don't grant such premises. God knew perfectly, and we know from history, and from God's book, that such is the enmity of "the carnal mind against God" that nothing but the paramount restraining forces of God's providential government could have saved the life of Jesus, one day, from the persecuting spirit which was manifested in old Herod, and which pursued him till he was delivered into the hands of wicked men. His murderers were not exceptions to the rule in the case, but specimens of the rule itself. The killing of all the prophets before, and the martyrs after, are in proof of this fact. Human nature is the same to-day, but under heavier restraints in Christian countries.

But in Jerusalem, where these things occurred over eighteen hundred years ago, a martyr's crown could be gained as readily now as then. Bishop Gobat, and the Rev. Mr. Barclay, an English missionary to the Jews in Jerusalem—not the Rev. Dr. Barclay, an American Missionary—gave me an account of two young men of rank and property in Jerusalem, descendants of Saladin the Great, who embraced the Christian faith and were baptized and fled to Joppa on the night of their baptism, and took ship for Malta. Their names were Yaseth and Hassen Alkhaldy. One of them had a wife and child. They literally left all, property, family, and friends. Bishop Gobat informed me, that they said they would be glad to stay and die for Jesus in Jerusalem, but knew that their death would so excite the persecuting spirit of the Mahomedans that the Bishop and all the foreign Christians would be murdered, and that it was purely on their account that they considered it prudent to retire. The Rev. Mr. Barclay said, that when they shall have completed their education in the Church school in Malta, they purpose to return as missionaries, and die as martyrs. Five thousand Syrian Christians were massacred near Damascus but a few years ago, under a murderous plot that embraced all the Christians in Palestine. Bishop Gobat told me that the gates of Jerusalem were left open several nights for the purpose of admitting the mob that was to murder him and all

the Christians in the city ; which plot would have been executed in all its details, but for the providential interposition of the French soldiers.

But suppose——

We have had suppositions enough. If the perplexing old dogma is defensible, support it by some fact or clearly defined truth. The thing has maintained its existence all the way through by begging the question—resting on suppositions that, so far from being founded on facts, are in the main contradictory to the facts. In Mr. Watson's great argument, it conceals itself in the admitted fact that "simple knowledge is not causal," but rests on the absurd assumption that "certainty and contingency," or uncertainty, in relation to the same event are compatible with each other.

It assumes to be twin brother to the eternal decrees, and to have its home in the Bible. I will not question its near relationship to that old dogma—"unconditional election and reprobation"—but I think they both came from another country altogether, and I think it is time they were dismissed from Christian theology, and sent back whence they came.

But, dear me, to cast such a suspicion upon the dear old dogma of foreknowledge, will wake up its friends to the rescue. If any body ever received any benefit from it, let them testify to it, and give the thing its due. But they can hardly believe that

they could have been mistaken in its nature and origin all this time.

Very well, gentlemen, prove up its pedigree, and if it has a home in the Bible, conduct us to it; and if true, I will pay homage to its antiquity. I always cherished a high regard for old age, but still as Satan is very old, I find it necessary in the exercise of my reverence for age, to use some discrimination. If it is not a favorite tool of Satan for destroying the lambs of our good Shepherd, I am greatly mistaken. Having searched the Scriptures for it in vain, I got others to search, but they only took me to the same places I had examined before. I will only detain you, my dear friend, to examine a few of what are regarded as unquestionably the strongholds and safe abode of this dogma.

"Then the word of the Lord came unto me"—Jeremiah—"saying, Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb, I sanctified thee, and I ordained thee a prophet unto the nations. Then said I, Ah, Lord God! behold I cannot speak; for I am a child. But the Lord said unto me, say not I am a child; for thou shalt go to all that I send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces; for I am with thee to deliver thee, saith the Lord. Then he put forth his hand and touched my mouth. And the Lord said unto me, Behold I have put my words in thy mouth. See, I have set

thee over the nations, and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, and to build, and to plant."

Now, what are the simple facts in this case? We see a young priest, son of Hilkiah, of Anathoth, in the land of Benjamin. He is so exceedingly bashful, and deficient in self-confidence, that though a man of extraordinary natural abilities, and good ecclesiastical attainments, he stands before the Lord probably weeping like a babe, for he is known as the weeping prophet, and says:—"Behold I cannot speak, for I am a child." Command such a man to go at once, and face the haughty monarchs of Egypt, Damascus, and Babylon, and the captious kings of his own country, and the petty kingdoms contiguous, without fully assuring him of his natural qualifications for such a responsible work, and with his concurrence, imparting to him all the gracious gifts requisite, and he would probably run away, as did Jonah. Hence the Lord reasoned with him, as he does with all his rational creatures; reveals a basis for his faith and courage, saying, "Before I formed thee in the belly I knew thee." If God was his Creator, why should he not know his natural capabilities for such a work? If he perfectly knew the constitutional strength of Hilkiah, his father, and of his mother, why should he not know, even before he was formed, the cast and power of both his mind and body? He not only knew all these essential facts perfectly, but in view of the ripening

demand for such a prophet, as he had the natural abilities to make, and the suitability of the training intelligence and piety of his parents for his purpose, God set him apart for the work of a prophet, as well as that of a priest, to which he would have been born at any rate, and hence says, "Before thou camest forth out of the womb, I sanctified thee, and I ordained thee a prophet unto the nations." God just as perfectly knows the constitution and capabilities of every man, and has an appropriate work for every man, exactly suited to his capacity, and calls every man to accept the gracious leading of the Holy Spirit, to be guided into the "paths of righteousness," fulfil the will of God, and gain eternal life.

By this foundation of confidence in his own natural abilities, and in God's appointments and provisions, the intelligence and faith of Jeremiah were enlightened, his conscience quickened, his resolution strengthened, and he yielded obedience, as everybody ought. "Then," says he, "the Lord put forth his hand and touched my mouth. And the Lord said unto me, behold I have put my words in thy mouth. See I have this day set thee over the nations." God assured him that he possessed the natural gifts for such a mission; and now, upon his personal faith and obedience, he gave him the gracious gifts and the actual commission—"I have this day set thee over the nations." Now all the facts in this case come legitimately, and with

beautiful simplicity, within the range of our previous definitions of God's perfect knowledge of all his own plans and resources in all existing things, and have nothing whatever to do with the dogma in question. It begs the use of that one word, "knew," and tries to drag it away from its plain practical relations and end, to serve its speculative purposes.

Again, the predictions of Isaiah about Cyrus are assumed as proof of the said dogma. God's people were thus advertised of the fact that, while they should be punished for their sins, and suffer banishment and captivity for seventy years, their oppressors, in their turn, would be judged and punished, and that he would raise up an all-conquering king called Cyrus to deliver them. All the practical ends of prophecy before defined were met. How was this prophetic character, who was to be their deliverer, and who was to authorize the rebuilding of their city, to be produced? If everything was brought about by absolute fate, according to the belief of the old heathen stoics, then no bar of moral agency could intervene or preclude God's prescience of the irrevocable facts of fate, past or future. In that case God would define the lines and links of generation and reproduction, from the creation of Adam to the full development of the man Cyrus. But in connection with the great facts of man's moral agency, and of God's special providence over the world, commanding absolutely every resource of power outside the orbit of the will of his rational

subjects, he would only have to go on with his work of judgment and mercy till the time appointed, and then select his prophetic character as he did his prophet Jeremiah, from the very best available materials, and have his name called Cyrus, as he had another distinguished prophetic character called John. As for the mighty deeds predicted, God claims to be the doer of them; and with such abundant resources at command, he was certainly competent, without any complicity with bad men or devils. For he says in this connection, "I am the Lord, and there is none else. I form the light and create darkness; I make peace and create evil; I, the Lord, do all these things." These declarations are defined by the subject with which they stand connected. The light and darkness, and woes, and evils of the wars through which Cyrus would be the conqueror, and light and peace received through their all-conquering deliverer.

The passage in the eighth of Romans I have sufficiently explained, and also the passage in the eleventh chapter, and kindred references by St. Paul to the Ephesians and St. Peter's Epistles. God's foreknowledge in all these passages was referred to in its plain, scriptural, practical sense, not to bewilder poor ignorant people, as the most of them were, just emerging from heathenism, but to teach the Gentiles that as they were the workmanship of God's creative hands, he could not forget or overlook them, and leave them to perish without

remedy. The very fact of their existence was the basis of the argument that God foreknew them, and hence the provisions of his purpose embraced all "whom he did foreknow." In the employment of his Gentile argument on behalf of the Jews, St. Paul proves that dreadful as was their wickedness, and its consequences to the Jewish nation, it did not put them outside of the lines of God's governmental arrangements, nor his "election of grace," embracing the whole of the Jewish people, just as it did "all nations of men whom God had created of one blood to dwell on all the face of the earth." He supports his argument by the fact that he, and as they knew many other Jews, had been saved by faith, which was to demonstrate the fact that they were all embraced in "the election of grace," and should "make their calling and election sure," as St. Paul said, by accepting the terms of their election. He also shows that in the dreadful apostacy in the days of Elias, when they went so far as to dig down the altars of God, they did not transcend the lines of God's knowledge or gracious provisions; which was demonstrated by the fact that seven thousand did not bow the knee to Baal. The argument was, that if seven thousand under God's gracious provisions were saved, then the whole might have been saved in like manner if they had yielded to God's calls. He might have gone on to argue that even in the almost universal apostacy

in the days of Noah, God's knowledge and gracious provisions were fully adequate to the emergency, as was demonstrated in the fact that "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became the heir of the righteousness which is by faith." He condemned the world by the demonstration of the adequacy and availability of God's purpose and provisions, in his own personal holiness, and by his preaching to the people while "the long-suffering of God waited in the days of Noah while the ark was preparing." The provision that saved Noah was sufficient to save the whole antediluvian world, but they rejected it. So the election of grace did not unconditionally select a few Jews and reprobate the rest, but embraced the whole of them, and the few saved was demonstration of that fact. The terms "foreknew" and "foreknowledge" in these passages, defined by the subjects with which they stand connected, and the practical ends for which they were employed, are simple, and beautifully appropriate, and cannot, except by the unfair policy of "begging the question," be twisted into the service of the speculative dogma of foreknowledge.

My dear friend, in regard to the foundation or basis of faith, I have endeavoured to show by specimen proofs and illustrations, simply :—

1. That God's revealed purpose and provision of salvation for the world through Jesus Christ constitutes the basis of our faith.

2. That God's revealed facts on the subject of salvation, originally addressed to partially enlightened Jews, and ignorant heathens, and designed for the most illiterate, as well as the learned, to the end of the world, are simple, clear, intelligible, and perfectly adapted to the common-sense of mankind.

3. That though "the natural man receiveth not the things of the Spirit of God, neither can he know them," yet God's enlightening quickening Spirit is ever ready to supply all that is necessary to enable any sinner to "do his will and know the doctrine."

4. That the evidences supporting the divine authority of the Bible are adequate, unanswerable, demonstrable.

5. That God's purpose and provision of salvation embrace, collectively and individually, "all nations of men" whom "he hath made of one blood to dwell on all the face of the earth."

6. That while the Gospel doctrine of God's election of all these on the same condition of faith is clearly revealed, and is in beautiful harmony with all his teachings, and all known facts on the subject, the dogma of "unconditional election and reprobation," which has been so damaging to God's moral character and cause in the world, has no foundation in common sense, or in our natural ideas

of God's equitable dealing with mankind. or in God's book, and need, not, therefore, intimidate any poor soul from pressing by faith into the kingdom of heaven.

7. That while the Bible doctrine of God's foreknowledge, however incomprehensible, is simple and intelligible, as defined by the subjects in connection with which it is mentioned, and the practical ends for which it is used, the *speculative dogma* of foreknowledge, involving serious practical embarrassments, is not necessary to our appreciative ideas of God's perfections, or moral administration, but is in itself an inconceivable absurdity, and has no legitimate support from the Bible, and should not therefore be allowed to embarrass any poor soul in coming to God. I may just add that these two kindred dogmas last mentioned, are clearly, in my judgment, two great metaphysical bugbears, imported originally from heathendom and Judaism; yet backed by the prestige of great antiquity, and letters patent from learned and good men, they have been successfully employed by the old deceiver to frighten poor sinners away from God's Gospel gates, for ages, and should at once, and for ever, by all practical common-sense people, be consigned to the indefinable regions of metaphysics, where they of right belong.

Don't be frightened at them, my friend; they are in themselves as harmless as the brazen lions and dogs that seem to guard the doorway to the ma- •

sions of men. They are as large as life, and shew a horrible array of teeth, but they can't bite you. Satan has used them to frighten away from the door o' mercy millions of timid souls; but you see, my friend, I have handled them before your eyes, and they are really not living things at all, and can't hurt you. Glory be to God! The foundation of faith for a world of poor sinners is all clear, and the gate is open. You, and all mankind, may "Come boldly to the throne of grace, and obtain" forgiving mercy, and adequate "grace to help in time of need." This foundation was laid by him who laid the foundation of the universe. In breadth it embraces the entire fallen race of mankind. It is as firm as the pillars of heaven, and enduring as eternity. God is perfectly sincere, and so greatly in earnest that he appeals to sinners most solemnly by his own eternity and Godhead:—"As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will you die?" St. Peter, six hundred years later, expressed the same immutable mind of God, when he said, God "is long suffering to us-ward, not willing that any should perish, but that all should come to repentance." The gate is open, and your heavenly Father is waiting to receive his returning prodigal; come home to-day. The Holy Spirit has been sent to invite you, and every poor sinner in the world; to help you; to

lead you, if you will walk after him. His love for poor sinners is equalled only by the love of God the Father, and of your dying Jesus. He is greatly in earnest, and sincerely hopes to save you, and never gives up hope, in the case of any sinner, till precluded by the fact of his own suicidal destruction of his spiritual receptivity. "The kingdom of heaven suffereth violence, and the violent take it by force." O, my dear friend, press into it! "Flee for refuge, and lay hold of the hope set before you." Satan will pursue, but can't hurt you, if you flee to Jesus. There is no possible bar to keep you out of the kingdom of grace and glory, but the adverse action of your own will.

CHAPTER VIII.

TERMS OF RECONCILIATION WITH GOD.

“FAITH TOWARD OUR LORD JESUS CHRIST.”

THE object of faith, my dear friend, is not any particular creed, or theological system, or peculiar form of biblical criticism, but the living Saviour himself. Whatever a man's particular creed may be, however mixed up with damaging speculative dogmas or traditional practical errors, however much or little he may know about the grounds of evidence, in the Holy Scriptures, in regard to Christ, or to the testimony of living witnesses, if he is led by the awakening Spirit of God to realize his guilt, condemnation under the law, pollution, bondage, and helplessness, and will confess his sins, consent to renounce them, surrender his helpless soul to God, and on the faith of what he may have read or heard of Jesus, accept him as his Saviour, that moment he will receive salvation in Christ. It is not a matter of indifference whether he know much or little on the subject. It is a great advantage to gain all the knowledge possible on the

subject ; but simple saving faith requires essentially no more than the knowledge of the experimental facts of the sinner's wretchedness and need, and such knowledge of the only Saviour of sinners as will lead him to abandon all hope in everything else, and cling to Jesus as did sinking Peter, or as a drowning man to the last spar.

As before shown, there cannot be the exercise of saving faith without "repentance towards God." "He shall be called Jesus, for he shall save his people from their sins;" not in their sins, nor against their will. To receive Christ, therefore, as a Saviour from sin, implies, in the nature of the case, a hearty consent to a divorce from all sin. The point of unreserved submission to God's will—to give up everything opposed to his will, and accept his will as the rule of heart and life—is the end to be attained by repentance. It is a matter of no moment how long, or how short, the penitential struggle, if it bring the sinner to that essential point. It is an utter impossibility—a self contradiction—for him savingly to accept Christ till he does reach this position of unreserved submission to the will of God, but the sooner he reach it the better; and having reached it, whether by ten years' or ten minutes' repentance, let him just there and then "believe in the Lord Jesus Christ," and he will certainly be saved.

The natural functions of faith embrace all those powers of mind, heart, and will, essential to natural

faith in all mutual human relationships. It comprises—*first*, the exercise of perception, conception, reason, and judgment; *second*, the conscience with its various exercises; *thirdly*, the will with its various forms of manifestation, combining the complex exercise of the intellectual and moral nature, assenting, consenting, appropriating, in accordance with the natural laws of credence and acceptance. “Faith cometh by hearing, and hearing by the Word of God.” The demand calling it into exercise is the consciousness of need; the supply is revealed in the Gospel. The sinner reads or hears that God hath provided a ransom, a remedy—an almighty, available Saviour. He assents to the facts, consents to the terms, accepts Christ in accordance with the most simple common sense laws of natural faith. Any measure of faith short of the appropriating act embracing Christ as a present Saviour, falls short of saving faith. Say, for illustration, that a town is visited by some dreadful disease. The lists of mortality are swelling daily with fearful rapidity, and no remedy seems in the least to check its death-dealing progress, when suddenly a celebrated physician arrives, who is said to be perfectly acquainted with the horrible disease and its treatment, and never lost a case. The attention of the public is arrested, and the first inquiry is to know if a man with such professions of skill has indeed arrived; and secondly, on what he founds his pretensions. He promptly

submits his papers for inspection. It turns out that he has a diploma from the best medical college in Europe, and the written and verbal testimony of many living witnesses who have been cured through his skill—an adequate basis for faith in the said doctor.

Some read his papers all over, consider them well, and say but little, but can't question their genuineness. Others read but a portion of them, and assent to them as everything that could be desired. Others cannot read, or have no time for a personal examination, but from the testimony of those who have investigated the matter, and especially of those who have been cured by him, they are fully convinced of the unquestionable skill of the physician. All that is merely the faith of the head—an essential thing so far as it goes, but of itself saves nobody. That is the character of the faith of millions of nominal Christians. They have thoroughly examined "the record of God concerning his Son," and assent to the whole of it, yet remain in their sins.

Now let us see the practical operation of the various degrees and qualities of faith in these sick men.

One poor fellow says:—"I'm very sick. I can't tell how it may go with me. I must get relief or die. I have heard a great deal about that great doctor, and I dare say it is all true; but there's our old family physician under whose treat-

ment my father died; I don't like to cast him off. I had rather trust my case in his hands than risk a stranger."

Another says—"Dear me, if I don't get relief soon, I know not what will become of me. I have a great mind to send for that celebrated physician, but I have some medicine in the house that is said to be very good, and it's all paid for; I will try it and see if I can get relief without sending for that doctor."

Another says—"I'm in a bad way. Go and see that great doctor, and tell him how I am, and ask him if he will undertake to cure me, and allow me to continue the daily use of pickles, preserves, tobacco, and rum, and take such portions of his medicine as I like. I have great faith in that doctor; and if he will undertake to cure me on those conditions, I'll employ him at once."

One says, "I'm very ill! Send for that doctor." The doctor is promptly at his side. "Doctor," says the dying man, "what about those credentials of yours? I am very sick, and I am afraid you cannot cure." The doctor kindly gives him the best grounds of evidence, and tries to stimulate his hope and faith. The man replies, "that all looks very well, and I cannot question the truth of what you say, but somehow I cannot believe in you; we hear of so many deceivers in the world, and" ——— exit doctor, and away on his mission of mercy among those who believe in him.

Another says, "O, I feel so cold, and bad, and lifeless. O, I must try and get some relief; and then I'll send for that doctor."

But here's a common-sense man, who cries out, "I'm a dying man! Send for that doctor as soon as you can. Tell him to come to me as quickly as possible!" "O Doctor, I'm in a dreadful state. If I don't get relief I must certainly die. I have tried all sorts of available remedies, and am getting worse and worse. I have no faith in any of them, but I have faith in you, Doctor. I satisfied my mind as to your skill before I sent for you. I give my case unreservedly into your hands. I consent to your treatment. Do with me just as you like, but save me if you can. I have faith, Doctor, to believe that you can save me; and I know you will do your best. Save me if you can. I trust my life in your hands."

Now I need scarcely add that all those cases, except the last, which represent so many different classes of sinners, would die a miserable death. The said doctor did not destroy any of them, but in their neglect, or refusal to employ him, they are destroyed by the common plague, fatal to so many thousands in the town; but all who fully commit themselves to the care, and cheerfully submit to the treatment of the great physician, are saved.

Sometimes painful operations are necessary, requiring a little time, great decision, and patience; but steadfast practical faith will triumph, not by

any intrinsic power of its own, but by its simple confidence in the physician's skill, and hearty acquiescence in the doctor's own application of it.

I heard the Rev. Granville Moody, late Colonel of the Ohio 74th, say :—" When a youth in Baltimore city, my mother, laying her hand on my shoulder, said, ' My son, what lump is this on your shoulder-blade ? ' ' I do not know mother ; I have felt something there for some time. ' " Dr. Smith, a celebrated surgeon was sent for, and pronounced it a very dangerous "*exostosis*." Some remedies were applied, but it steadily increased in size. The doctor then said it would require the "scalpel and the saw."

Young Moody hesitated, but a lady sent for him, and examining it, said, " O it is that dreadful thing that killed my dear husband. I begged him to submit to an operation, but could not get his courage up to bear the pain, and it grew on, and killed him. O, Mr. Moody, you are a young man, and ought to submit to any thing that would save your precious life. O do, I beseech you, for your own sake, and for the sake of your dear parents, do let Dr. Smith operate on it. It will be but a few hours of dreadful agony, and then, perhaps, a long life of usefulness."

" Her tears and eloquence of persuasion nerved me up," said Granville, and " I said to her, ' I'll do it ! ' "

" On the day appointed," continued Moody, " the doctor came, in company with a number of young

medical students. His surgical instruments were spread out on my mother's large tea-board. My parents and all the family were asked to retire. I was left alone in the hands of the doctor and his attendants. At his command I bared my back and sat down. The first stroke of his knife laid bare the length of my shoulder-blade, the next measured its breadth; then he dexterously cleft the flesh off the bone on each side, and getting a leverage under it raised it out of its place, and by the application of the saw took off several inches of the bone. It seemed like the cutting of red-hot instruments, but now I thought it was all over, and I had stood it bravely.

"But after a little consultation the doctor said, 'Mr. Moody, you have extraordinary nerves. You stood that like a man; but I am sorry to tell you that, while I took off the protuberance entirely, I find that the disease has penetrated the bone much higher than I could have supposed, and it will be necessary, in order to effect a permanent cure, to take off the bone as near to the shoulder as possible.'

"Thinking the worst was over my nerves had relaxed, and it cost me," said Moody, "a fearful struggle to get my courage up to the work; but I succeeded, and he cut away all the diseased bone. I became perfectly well, and as strong in that arm as in the other." "The Word of God is quick and powerful, sharper than any two-edged sword,

piercing even to the dividing asunder of soul and spirit and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." The sinner must have such a desire to be saved, and such confidence in the great physician whom God hath sent to save the world, and hath so fully attested, and advertised in his Gospel, as to lay himself down on the surgical table of the Holy Spirit, and let him cut out right eye sins, and stand to it, and as certainly as the Lord liveth, he will be saved. This Great Physician never lost a case thus entrusted to his will.

But is this practical saving faith the result of the exercise of mere natural functions of faith?

Not by any means. *It is the Spirit* that giveth life. The eye can as readily see without a gleam of light as can natural faith apprehend and embrace Jesus, apart from the direct revealing of the Holy Spirit. But the Holy Spirit adjusts his light and quickening influence to the laws of the human mind and moral constitution, and works through these natural powers in perfect harmony with the laws and processes of natural faith. As "the spirit of bondage to fear," he reveals to the sinner his lost condition and helplessness. Then comes the collision of the forces of light and darkness before described, and a variety of methods to obtain relief, till the flesh with its plans and hopes is crucified; meantime, the good Spirit teaches the seeking soul all things necessary from the Gospel, to which he

assents, and submitting to God's will, he accepts Jesus Christ on the faith of God's testimony concerning him. The moment the Holy Spirit sees that a penitent thus submits, and in his heart believes, at the instance of God the Father, who justifieth in consideration of the merits and mediation of Jesus, he removes the burden of sin from his conscience, sheds the love of God abroad in his heart, and clearly attests the fact to his inner consciousness that his sins are all forgiven. "Being justified by faith he has peace with God through our Lord Jesus Christ." He now realizes *the end* and *demonstrative fruit* of believing, as thus stated by St. Peter to St. Paul's churches in Asia Minor; referring to their "heaviness through manifold temptation, that the trial of your faith," says he, "being much more precious than gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory at the appearing of Jesus Christ, whom having not seen ye love; in whom though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." Why? "Receiving the end of your faith"—the very thing for which ye believe—"even the salvation of your souls." Believing, then, is the act of receiving Christ on the faith of his gospel credentials; and the demonstrative proof of the genuine character of my faith, and the effective degree of its exercise, is that I receive salvation, enabling me to rejoice with unspeakable joy. It is a ridiculous con-

tradition for a man to assume that he has saving faith, and remain in sin. The proof of the effectiveness of anything is in what it does. If a man is not saved from his sins, whatever else he may have, he has not saving faith, and the demonstration of it is in the fact that he is not saved.

But is not faith the gift of God?

Certainly. "By grace ye are saved"—not hope to be saved—"through faith, and that not of yourselves, it is the gift of God. Not of works, lest any man should boast." The basis of faith, as before shown, is the gift of God; so with the object of faith—Jesus Christ; so with the natural functions; so of the quickening light and power of the Holy Spirit; so also the salvation we thus receive. We have no ground of boasting. These essential conditions to believing are all the gifts of God, but the exercise of faith is our act; as St. Paul says to his Gentile believers in the city of Ephesus, who had been gathered unto Christ, "In whom ye also trusted after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise."

Faith is not the gift of God in a sense that will preclude the necessity of proving ourselves whether we be in the faith, nor of searching the Scriptures to learn what we are to believe, and in accordance with the legitimate exercise of our natural functions of faith under the leading influence of the Holy

Spirit, assent to God's facts, consent to his terms, and embrace Christ as a present Saviour. Nor is it a gift of God that will secure salvation without such an act of believing in the simple natural mode: nor, hence, is it the impartation of any new attribute of mind, or heart, but an adjustment of gracious light and influence to our natural powers of mind and heart, and adequately exercised on our part; but in no sense coercively, so as to suspend the voluntary action of the soul in accepting or rejecting Christ. "He that believeth not is condemned already." Why? Because God did not give him faith, or all the essential conditions to believing? Nay! but "because he hath not believed in the name of the only begotten Son of God." Would God condemn any person for not doing what it was impossible for such person to do? The very ground of condemnation is in the fact that God gave him every power essential to believing, and he refused to yield obedience, and exercise it. "This is the condemnation," the ground of condemnation, not that men have been sinners simply, "but that light is come into the world, and men love darkness rather than light, because their deeds were evil;" and hence walked after the flesh, and not after the Spirit. To the one, "faith is imputed to him for righteousness"—the only credit he has to his account in the matter is that, as a poor bankrupt ruined soul, "he accepted the free gift of God, which is eternal life through Jesus Christ." Nothing meritorious in

that. The condemnation of the other is on the ground of his refusal to accept this gift "of eternal life." The condemnation is not so much an arbitrary punishment for the sin of rejecting Christ, though that is embraced, as in the fact of rejecting the only remedy in the universe, and must, therefore, inevitably perish in default, and that without remedy. Hence, for a penitent to neglect the intelligent exercise of the natural functions requisite to believing, and the gracious ability imparted by the awakening spirit, and spend his time praying that God would give him faith, is not according to the Gospel, nor the philosophy of the facts in the case. St Paul did not tell the Philippian jailer to pray for faith, but commanded him to "believe on the Lord Jesus Christ," to exercise the power of faith, natural and spiritual, that God had given to him, and which he gives to every sinner in Christendom. To pray "Lord increase our faith" is legitimate, for it is in harmony with one of God's great laws, that the right use of power tends to its increase. When the poor snake-bitten Israelites cried for help, "The Lord said unto Moses: Make thee a fiery serpent, and set it upon a pole; and it shall come to to pass, that every one that is bitten, when he looketh upon it shall live." When the heralds ran through that vast encampment of probably two millions of souls, proclaiming God's remedy, and the condition on which the application depended, to refuse obedience on any pretext was fatal, to pray

that God would give them eyes, would have been disobedience, with an insulting reflection on God, in commanding them to look in the absence of vision. "As Moses lifted up the serpent in the wilderness, even so" "the Son of Man" was "lifted up, that whosoever believeth in him should not perish, but have everlasting life." The very command implies the certainty of God's adequate and available provision of all that is necessary to obedience.

But says one, "I try to believe and cannot; and must I not then pray that God would give me faith to believe?"

Nay; instead of assuming that the fault is with God in withholding the gifts necessary to obedience, admit the fact in the case, that the fault is with yourself, and honestly search for it, and ask God to give you increasing light—as he will, when you deal honestly with him—to see, and strength to remove the hindrances in yourself. This exercise of saving faith is so simple that it is very difficult to explain it to a seeker by abstract definitions. Any child understands what is meant by taking a drink of cold water, because it is a matter of experience; but if a man could be found who had no experience in such matters, and you should undertake to explain the simple process—the nature of thirst, the properties of water, the condition necessary to the application, the variety of mental, nervous, and muscular action employed in taking a

drink of water—most likely the teacher and his pupil would be lost in a labyrinth of difficulties. Hence the necessity, in a matter involving your eternal life or death, of sticking to facts, and great principles, essential to right action. The Gospel supper is abundant and free, and the invitation has gone forth to a starving world, “Come, for all things are now ready.” “Whosoever will let him take the water of life freely.” “A pure river of water of life, clear as crystal, proceeding out of the throne of God and the Lamb,” watering and refreshing all heaven, and extending to the uttermost bounds of the earth.

“Its streams the whole creation reach,
So plenteous is the store;
Enough for all, enough for each,
Enough for evermore.”

Repentance toward God, resulting in unreserved submission to his will, brings any poor sinner to the edge of this “river of water of life.” Now, let us see how a plain thing is mystified by the traditions of men.

One class of teachers proclaim, “repentance is not necessary; only believe and you will be saved.” That is equivalent to saying to a famishing man half a mile away from the river’s brink,—no need to go to the river, just drink where you are.

Others say to the thirsting, dying multitude, “Struggle on, pray on, you’ll get relief when you die. If you drink of the river of water of life you

can never know the fact, nor feel any certain relief for your burning thirst till your dying day."

Here comes a famishing sinner. Now he is at the brink of the river, but he is blind, and wants some kind friend to help him to get his burning lips to its cooling surface. Up comes a learned doctor, and says to the poor fellow, "My friend, which way did you come?"

"I can hardly tell," replies the poor soul. "I had an awful time in getting here. I could not see my way; but I believe I came right over fences, hedges, and ditches. I thought if I could only get here it would be all right, no matter by which route I came; for I could hear the roar of the river, and a kind voice, saying, 'Come and take freely.'"

The doctor replies gravely, "My dear friend, you did not come by the right path. You must go back," and then went on to say "at such a cross road turn to the right, further along turn to the left," etc. The directions were so complicated that they could not be remembered. But the poor soul was sent back, to find the way as best he could. Poor fellow, after the struggle of years he may blunder back to the river, but is more likely to famish and die in the desert of unbelief.

Here comes another, with groaning and tears, covered with dust and perspiration, crying, "Men and brethren, what shall I do?"

A grave-looking man approaches him, saying, "Excuse me, stranger, but I want to warn you,

against presumption." "O, sir, I'm dying with thirst, can't I get down to this river and drink?" "You should remember that you have been a hardened rebel for many years."

"O, yes, I confess it all. I have consented to give up all my wicked ways, but need strength for the new life I want to lead."

"Yes, but after so many years of sin, it is too much for you to expect to be allowed to drink as much as you want at once. You should keep back, and fast and pray, and show to the world the sincerity of your repentance, and the soundness of your reformation, and then you may find a place at which you may drink."

"O, my dear sir, I have been fasting, and praying, and struggling to get to the river; I can do nothing myself, unless I get strength by drinking the water of life. O, lead me down to the brink, that I may drink and live."

"You must not be in haste in this grave matter, sir. Impatience is a great sin. You must wait God's own time."

There are multitudes of poor dying men and women locked up in ecclesiastical prisons within sound of the rippling waters of life. Their cry is "Water, water, O lead us to the river of life."

But their keepers think it would be very unsafe to allow them to go down the river and drink. They might drink too much, or fall in, or wander off from the fold. The water is conveyed to them

and administered in homœopathic potions just in sufficient quantity to provoke their thirst, and drive them to the use of diluted preparations of the dogmatical chemists.

There stands a poor man shivering on the brink.

“My dear friend, get down on your knees there, like Gideon’s humble warriors, and drink.”

“O, I’m not at the right place.”

“You are on the river’s edge, and you have only to get down and drink.”

“But, O dear sir, I am such a dreadful sinner, I am not worthy to put my polluted lips to the waters of life.”

“True, but this ‘fountain was opened for sin and uncleanness;’ and all sinners are invited to come and drink freely.”

“O dear me, I do feel so badly. I wish I could get relief.”

“Drink, and you will get relief in a moment.”

“O, I am in an awful state; will God ever have mercy on such a sinner?”

“Why, my dear sir, he has had mercy on you. He provided the river for all such as you. He sent his Spirit into the desert after you, and hath led you now to this exhaustless supply, and invites you to take freely. Now drink, or you will perish. There is no possibility of relief except by drinking.”

“O, I cannot drink. O that God would give me power to drink.”

“I beseech you, if you value your soul, don’t try to ignore God’s great facts, brought within demonstrable range of your own experience. Honestly admit God’s facts, revealing your need, and this abundant supply. Thankfully accept God’s offer. God would not command you to drink, and withhold the power to do so. You do not know what you can do till truthfully you say,

“I will accept his offers now,
From every sin depart,”

and drink till your burning thirst is alleviated, and your soul is healed. The only possible bar is your refusal to drink; the only limit, that of your capacity. You might as well try to drink the Amazon or St. Lawrence dry, as this river of life. All the world may drink, and not cause the ebb of one figure below the grand high-water gauge of God’s immutable purpose to save the world. The poor fellow drinks, and is saved, and blushes in astonishment that, through the most unreasonable and God-dishonouring unbelief, he had shivered on the brink so long.

CHAPTER IX.

TERMS OF RECONCILIATION WITH GOD.

"FAITH TOWARD OUR LORD JESUS CHRIST."

Now, my dear friend, to pass from this hypothetical mode of illustrating this important subject, I will give you in more direct forms some of the popular modes of instruction to seeking sinners, and then explain and illustrate what I conceive to be the more excellent way.

I have often heard persons say to a penitent, "Believe that you have pardon, and you will have it." That involves a double absurdity: to believe what the sinner knows is not true—a falsehood—and then receive what he assumed to be in possession of before he believed.

I heard a man of repute for intelligence and piety say to a seeker of pardon: "God pardoned you, my dear sir, before you were born, and you must believe that fact and praise him."

If he meant God's provision of pardon for him and for the world, he should have said so; but the fact of his personal forgiveness was conditioned

on his own act of believing, and could not precede it.

I heard another say, "If you can only believe that Jesus died for sinners, and that you are a sinner, you are saved."

I consider that an injudicious jumbling of truth, that may in some cases help, but is more likely to hinder the seeking soul.

Some say, "Believe that God receives you now, and he will."

But suppose he does not, in fact, receive the said sinner at that moment, then he is asked to believe what is not true. If a soul is actually embracing Christ by faith, such advice might help him, as the true light sometimes shines through erroneous forms of truth, but it does not define what a penitent is to believe.

The exercise of saving faith is a rational, intelligible thing, and it is a great pity that it should be the subject of so much loose definition and random application. It is not, to be sure, a mere exercise of reason, but like all God's perceivable arrangements, commends itself to reason, and though much higher in its sphere and ends, is not opposed to reason.

When I undertake to work together with the Holy Spirit in leading a soul to Christ—and it has been my daily business for upwards of twenty-four years of my life—I enquire first into the spiritual

condition of the seeker by such questions as these: “Have you ever known the Lord in the pardon of your sins? Have you been seeking him a long or short period? Hath the good Spirit so given you to see the “exceeding sinfulness of sin,” not only in its consequences to yourself, but its heinousness in the sight of God, as to lead you to abhor and renounce it? You not only desire to give up sin, but have you developed that desire into a fact: “I do now consent to a divorce from all sin—sins of the heart and of the life—right eye and right hand sins”—not to save yourself, you cannot—but consent that God destroy all your idols, and “separate your sins from you, as far as the east is from the west,” and accept his will as the rule of your heart and life? If you seek as a mere experiment, you will not succeed. There must be an honest confession of your sins, and your helplessness, and an unreserved consecration of your whole being to God, for time and for eternity, If you now consent thus to submit yourself to God’s will you have but to believe and be saved.

What are you to believe?

Not that you are pardoned, for you know you are not.

Not that you can do some saving penitential work to commend you to God’s favour. If you could shed a river of tears, “give all your goods to feed the poor, and your body to be burned,” you could

not atone for one sin. There is but one "sacrifice for sins." The end, or object, of your repentance is unreserved submission to God's will.

Not that you are to obtain relief first, from your dreadful hardness and darkness, and the repellant forces of sin and Satan, and then believe; nay, all that is reserved for the saving power of Jesus, and believing is the condition. If you were suffering an attack of cholera, you would not say, "As soon as I can get relief from these dreadful pains and cramps, then I will give my case into the hands of a physician." So you must give your case into the hands of your great Physician just as you are. Come with all your hardness, and darkness; your guilt and bondage, wretched and ruined by sin; utterly helpless, and hopeless in yourself, trusting to nothing you have done or can do, or that anybody else can do for you; just as you are, give your case into the hands of Jesus, and believe.

Believe what? "Believe the Gospel." "Believe the record of God concerning his Son." God hath found a ransom, provided a remedy, proclaimed an almighty Saviour, and hath told us in his gospel all that is necessary to command our faith in him; and you must believe what he says. A Saviour that God hath provided, accepted, and proclaimed, is every way worthy of our confidence.

What, simply assent to these facts?

Nay, the devils do that much; but assenting, you must accept Jesus Christ as your Saviour, on the

faith of those facts. "It is a faithful saying, and worthy to be accepted" by all, "that Christ Jesus came into the world to save sinners," even the "chief of sinners." That is the declared object of his great mission. Is he not competent? Now, on the faith of God's facts and recommendations, you must repose confidence in Jesus, and accept him as your Saviour—confidence in his blood-shedding on the cross as an adequate sacrifice for the sins of the whole world, and hence for your sins, constituting the meritorious ground for the removal of all the legal difficulties involved in your antagonism to the immutable principles of righteousness in God's moral government, and the procuring ground of "pardon, holiness, and heaven;" confidence in his prayers as your great High Priest, "who was delivered for our offences, and raised again for our justification." "Who will have all men to be saved, and to come unto the knowledge of the truth; For there is one God, and one mediator between God and man, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time" God testified his acceptance of the ransom in that "he raised him from the dead, and set him at his own right hand in heavenly places;" and Jesus in his mediation testifies to the adequacy of his redeeming acts. Can you not entrust your cause in the hands of such an advocate with the Father, Jesus Christ the righteous? Confidence in his invitations and promises. "Come unto me, all ye that labour and

are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly of heart; and ye shall find rest unto your souls." He is meek and lowly of heart, more kind, sympathising, and approachable than any human friend in the world. Can't you trust him? Confidence in his ability to save you. The Jewish priests were weak as reeds shaken with the wind, and "were not suffered to continue by reason of death; but this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able to save them to the uttermost that come unto God by him"—save effectively from the uttermost depths of degradation; save all of every clime and nation that come unto God by him; save to the uttermost limit of time till he shall deliver up his mediatorial kingdom, and sit in judgment upon the world—"seeing he ever liveth to make intercession for them." Can you doubt his ability to save you now? Confidence in his willingness to save you. "Christ hath loved us, and hath given himself for us, an offering and a sacrifice to God"—"hath poured out his soul unto death" for us. He is the only friend you have, who loves you enough to die for you. He loves you more than your mother ever did, or ever could. His great heart of sympathy, remember, is the same now, precisely, as when he poured out his heart's blood on Calvary to redeem you. There is "no variableness or shadow of turning" in him. No "yea and nay" in him, "for

all the promises of God in him, are yea, and in him amen." "Jesus Christ the same yesterday, and to-day, and for ever." What a mercy that we have such a friend in heaven's court! O, thankfully and gladly entrust all your interests of soul and body for time and for eternity in his care. Remember, too, my dear friend, that he is just as available now as he was to the poor lepers and blind men who came to him when manifest in the flesh. "Say not in thine heart, who shall ascend into heaven? that is, to bring Christ down from above. Or, who shall descend into the deep? that is, to bring Christ again from the dead. But what saith it?" What saith God's immutable oracle on the subject? "The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith which we preach"—"The record of God concerning his Son"—the basis of your faith in Christ—is so impressed on your heart, and so defined in speakable terms to your mouth, by the Holy Spirit, as to enforce upon you the responsibility of a decision now. You must confess and accept Christ as your Saviour now, or deny and reject him. You cannot improve your own state by delay; you cannot substitute something else for God's only Saviour of men; you cannot subsidize his atoning provision. It is all complete, perfect, and available now, and all in the person of the risen living Jesus, who is now "knocking at the door;" "neither is there salvation in any other: for there is none other name under heaven

given among men, whereby we must be saved. "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sin." A postponement of your believing now, is a refusal. O, my dear friend, do accept the glorious alternative just now. "The word of faith which we preach" is "that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the Scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him. For whosoever calleth upon the name of the Lord shall be saved."

The moment you thus submit to God's will, and thus in your heart intelligently believe in the Lord Jesus Christ—confess and accept him as your Saviour—that moment "God who justifieth" at the instance of your Mediator, will say, "Your sins are forgiven you for his name's sake;" and God the Holy Ghost will fulfil in your heart "the righteousness of the law;"—certify by the stamp of his royal seal upon your heart that the death-penalty of the law against you is cancelled, your sins forgiven, your right relation to God and his laws secured, and the love of God—the essential principle of obedience—shed abroad in your heart by the Holy Ghost

thus given unto you; and all attested by the Spirit's direct witness, corroborated by the testimony of your own spirit, based on the conscious work and fruits of God's Holy Spirit in your experience. "Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit." "After that ye believed, ye were sealed with the Holy Spirit of promise, which is the earnest of our inheritance." "The spirit of bondage to fear" hath now become "the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit that we are the children of God. And, if children, then heirs; heirs of God, and joint heirs with Christ: if so be that we suffer with him, that we may also be glorified together." "Being justified by faith, we have peace with God, through our Lord Jesus Christ." The peace follows the pardon, and the pardon follows the believing. God's act of pardoning a believing penitent is called justification, no doubt because it is essentially a judicial act—an act of divine clemency, but in strict accordance with the highest principles of immutable justice, through the compensative provision of redemption. Glorious as is this gift of the Spirit, it is but the "strike money" that closes our covenant agreement with God, and but "the earnest" of what is to come. A very ancient custom, kindred to the basis of this figure, I have seen illustrated at the county fairs in Ireland. When a bidder makes an offer, especially his highest bid, he strikes hands with the

owner, and thus claps into his hand a piece of money—"the earnest." If the owner accepts, and puts the money in his pocket, "it's a bargain." Whenever a poor sinner closes with God's terms, and believingly accepts the "earnest of the Spirit," then he can with a full heart exclaim—

"'Tis done! the great transaction's done;
I am my Lord's, and he is mine;
He drew me, and I followed on,
Charmed to confess the voice divine."

By decision of heaven's court, changing my relation from a condemned criminal to an adopted child, my relationship to God and his laws, which had been so sadly disjointed by sin, is adjusted. The justification by works, of which St. James speaks, is the maintenance of this right adjustment of our relationships to God and his laws, by a continuous, living, developing faith, working by love, purifying the heart, and manifesting itself appropriately in word and deed. By faith we are engrafted into the true vine; by faith we abide in the true vine, but we thus daily derive the divine sap through the purifying life of the Holy Spirit, which manifests itself in the fruits of holiness.

Every principle and fact essential to this glorious adjustment, called justification, in the first place, must be maintained, developed, and suitably manifested, otherwise disjointment and death, instead of justification, will follow. "Shall we sin because we are not under the law, but under grace? God

forbid. Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey"—or yield obedience—"whether of sin unto death or of obedience unto righteousness."

Observe, those warning words were addressed to believers. The poor soul who presumes that, having obtained pardon, he may now tamper with unrighteousness in heart or life, and hold God to an unconditional covenant, to maintain his heirship, outrages the instincts of common sense, the plain teachings of the whole Bible on the subject, and becomes a servant of sin unto death. "Whosoever is born of God doth not commit sin, for his seed remained in him"—this new life imparted or planted in his heart by the Holy Spirit—"and he cannot sin because he is born of God." St. John does not teach the impossibility, for in the same letter he admits the possibility, and the fact, and all through solemnly warns believers of the danger of their falling into sin, but teaches emphatically, what all the other apostles taught, that sin was of the devil, and hence entirely incongruous with their new life, and relations, as children of God, and hence utterly inadmissible—they cannot remain children of God and commit sin. So when St. Paul was expatiating on our glorious heirship with Jesus Christ, he was careful to add this essential condition, that which runs on till we the crown obtain—"If so be that we suffer with him that we may be also glorified together." The doctrine of St. Paul and St. James,

on justification by faith as the ground or condition, and by works as a legitimate fruit and demonstration, is clearly stated by St. Paul, thus :—" For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another. But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life. This is a faithful saying, and these things I will that thou"—Titus, and all ministers of the Gospel—" affirm constantly, that they which have believed in God might be careful to maintain good works. These are good and profitable unto men." The assumption that the apostles taught a contradictory doctrine is full of the insidious poison of infidelity. If such is the fact, then they were not inspired, and hence their teachings are not authoritative, or if inspired, then God contradicted himself, and hence we have no reliable basis of faith in him. But it is clearly in evidence, that the assumption is false, and that God's oracles, all in beautiful harmony, teach the same great doctrines, and the more closely we investigate the subject under the Holy Spirit's teaching light the more clearly we see this fact.

Now my dear friend, having defined briefly some of the legitimate fruits, and relative bearings of faith, we will return to the leading thread of discourse, and explain and illustrate a little more fully this essential condition of salvation—believing.

“Suppose,” says one of my friends, “after I submit to God’s will, assent to God’s facts, and on the faith of those facts accept Jesus Christ as my Saviour, I do not receive the regenerating work and witness of the Spirit.”

My dear friend, that is not a supposable case. All God’s provisions are immutable verities. The renewing work and witness of the Spirit in the hearts of all believers are as much a matter of provision as the blood-shedding itself, and as immutably reliable. As well may a man talk about drinking from the flowing river without wetting his lips, or feeling the cooling, refreshing effect. Some, to be sure, acquire such a habit of doubting God’s facts, that when they do submit, and in the desperation of despair cling to Jesus, they will not credit the Spirit’s work and testimony within their own hearts, and hence for a time linger in darkness, and emerge into the light so gradually, that they cannot tell the precise hour nor day when they obtained “remission of sins;” and others go on doubting to their dying day. But neither of these is according to God’s purpose and provision.

It is, however, not uncommon for persons to say, “I do submit, and I do believe, but I can’t get any

relief." Such persons simply mistake their own assumptions for facts.

At a meeting in Sydney one night of a series of services, in which some hundreds of souls believed and were saved, a brother said to me, "That lady has had a hard struggle, but she has come through all right. She is believing, and I think she is happy."

Approaching her gently, I said, "My sister, have you surrendered yourself unreservedly to God?"

"O, yes, I do give up everything, to be or to do whatever is his will."

"Are you believing in Jesus?" I had before explained to her the way of salvation by faith.

"O, yes, I do believe in Jesus. I do accept him as my Saviour."

"Do you realize peace with God through believing?"

"No, sir, I am sorry to say I experience no comfort whatever."

"Now, my dear sister, allow me to say that I cannot see your heart, and you may not see it yet as you ought; but God the Holy Spirit, who is desiring you to seek Jesus, sees it just as it is; and I tell you, that the very moment he sees that from your heart you do submit fully to God's will, and do in your heart accept Jesus Christ as your Saviour, that very moment he will remove the burden of guilt from your conscience, shed the sweet forgiving love of God abroad in your heart,

and assure you of the fact that being justified by faith you have peace with God. There is either a defect in your submission, or in your believing, or in both. Now, honestly search your heart, and I will meantime pray the good Spirit to give you increasing light, and you will soon find out the hindrance; and if you consent to its removal, you will believe, "and receive the end of your faith, even the salvation of your soul." She evidently went into a close heart examination; for a few moments she wept as though her heart-strings were breaking, and, in fact, "repented and believed the Gospel," and was filled "with joy unspeakable and full of glory" in less than ten minutes from the commencement of the interview just given. The Holy Spirit alone is competent to decide when a poor sinner submits and believes; and the proof of the actual fact of such surrender and believing is in the "demonstration of the Spirit," through his regenerating and witnessing work in the heart; which, to be sure, must be subsequent to the act of believing, but is, nevertheless, the demonstrable fact that the penitent is believing."

"The traditions of men," and the ingenious negatives of Satan in the form of "ifs, buts, and can'ts," constitute a serious embarrassment to seekers.

Passing round among the seekers in York-street, Sydney, one night, I approached a seeker and explained to him in simplicity how to be saved by faith in Jesus,

After listening attentively till I had done, he promptly replied, "I am a Scotchman, sir. I can't get into it by any such short method as that. It will take me a long time to work my way in."

"Yes, sir, if it depended on your works, you might struggle on till the day of your death, and would never get into the kingdom at all. But if you must be saved, "not by works of righteousness, but by the mercy of God," in virtue of the perfected atonement and gracious provision of Jesus, why not now? God can save a Scotchman, as quickly as he can save an Irishman, or any other name or form of man in the world. He will save no man while he refuses to yield obedience, and rejects Christ, but will save any and every man, the very moment they do submit and believe."

Then he commenced to pray again with increasing earnestness, pleading that God would come and have mercy on him. I saw that he was still in the dark on the essential duty of believing, and got his attention again by saying, "Now my dear brother, I believe, as you say, that under the Spirit's awakening you do consent to a divorce from all sin, and to accept God's will as the rule of your life; but you are looking for God to do some wonderful thing for you, and then accept you, while God is looking for you to recognize and thankfully appreciate the wonderful thing he hath done for you, and for every poor sinner, through the atonement of Christ, and accept him. The Spirit's renewing

work, which will certainly follow, is a part of his immutable purpose and provision, and you need give yourself no trouble on that subject. The Spirit of adoption will attend to that. Your duty is to 'repent and believe the Gospel,' and to do it now." He received some light, but was not saved till the next night.

Some months afterwards, in a fellowship meeting, referring to the night he found peace with God, I heard him say, "I felt sin a grievous burden pressing upon my soul. The Spirit of God said to my heart, 'Bow down at that altar of prayer; confess, and accept Christ now.' Satan said to my heart 'Go home and read your Bible, and meditate and pray alone.' Thank God, I was enabled to detect the subtle snare of Satan, and resisted him. I bowed down there, surrendered my wicked heart to God, believed in the Lord Jesus Christ, and found salvation. I have been happy in the enjoyment of the precious love of Jesus in my heart ever since."

Satan's most destructive weapons are often concealed under the most plausible forms of truth and pious performances. To "go home and meditate, read the Bible, and pray," were certainly all appropriate enough in their place, but when the good Spirit has led a soul to the very edge of the river of life, and commands him now to "take the water of life freely;"—to believe now "in the Lord Jesus Christ"—to substitute anything whatsoever for a present acceptance of a present Saviour, is a deceit-

ful dodge of Satan through that most dreadful sin that peoples hell—unbelief.

At the close of a meeting one night in Auckland, New Zealand, a shipmaster came forward, and expressing his desire for a short interview, said to me, “I heard you preach in Hobart Town last year, and I have felt very miserable ever since. I have been attending your preaching here, and have made up my mind, by the help of God, to lead a different life.”

I questioned him closely, and found him to be under the awakening power of the Spirit to a degree that would lead him to a surrender to God, and said to him, “Captain, I am very glad that God hath sent his Spirit to show you your sinful state and danger. God is very kind. He hath ‘nourished and brought you up,’ and though you have rebelled against him so long and so grievously, he hath borne patiently with you. Jesus hath continued to intercede for you, and hath now sent his good Spirit to call you, and lead you to him, that you may find rest for your soul. The very fact that you thus feel the influence of his convincing Spirit is proof that he loves you, and is very desirous to save you. But, Captain, allow me to tell you that Satan has laid a deceptious snare for you, and you are proposing to yourself to go right into it by your plausible plan for a reformation. You say you are determined to lead a new life, but how can you lead a new life without a new heart? ‘The Ethiopian

cannot change his skin, nor the leopard his spots.' Your very nature, as you feel and confess, is corrupt and full of enmity against God: you are a prisoner of divine law, under sentence of death, and it will be time for you to talk about fulfilling the duty of citizenship in 'the commonwealth of Israel' when you are released from the death sentence, and become a 'fellow-citizen with the saints, and of the household of God.' Moreover, you are in the most abject bondage to sin and Satan, as is proven in your own experience by the thousands of good resolutions you have broken before. Your only hope of deliverance is to confess all these facts to God, surrender your helpless soul to him, and accept Jesus Christ, whom he hath sent to seek and to save the lost. If you cannot submit now under the gracious influences which you feel, what can you hope to do when you get back into the old slippery paths of business and worldly associations? Do you not see that you would relapse into the same dead state; nay, be more dead than even before, by having grieved the Holy Spirit in rejecting his offers of salvation. If you now 'confess and forsake your sins,' and accept God's perfected remedy in Christ, you will obtain pardon to-night. The Spirit of adoption will give you a new heart, and then under his leading you will live the life for God you are proposing to yourself."

"O," he said, "I am in a dreadful state, but I am not ready to receive pardon to-night."

“ But, my dear sir, you will never make yourself any better. Do you now consent that God shall remove all your idols and sins, and utterly consume them, and conform your heart and life to his own likeness?”

“ O, yes, I am very anxious, but I must learn to pray.”

“ Now, my dear brother, that is just another form of the same old thing. Satan will lead you to reject Christ, and get you to substitute some plan of your own, if you let him. ‘Learn to pray!’ How long did it require the poor publican, when he felt the crushing weight of his sins upon him, as you do to-night, to learn to cry, ‘God be merciful to me a sinner?’ ‘Prayer is telling God the burden and desire of your heart, as you have told me.’ The Spirit of bondage to fear is working in you now to ‘will and to do,’ and your heart is full of the subject matter for prayer, and you have only to open your mouth, and God will graciously help you to pray. Submit and believe, and believing, ‘you will receive the end of your faith, even the salvation of your soul.’”

With that, he dropped on his knees, and cried earnestly to God for mercy, and in less than a quarter of an hour he accepted Jesus as his present Saviour, and was filled with joy and gladness, and went to his ship praising God for salvation by faith.

When I was labouring in Mudgee, New South Wales, a man who had been forward as a seeker

several times, was crying out, "I can't believe! O, I can't believe!"

Said I, "my friend, you must believe, or you will perish." I had previously satisfied myself as to the sincerity and depth of his repentance.

"But," replied he, "I can't believe. I've tried again and again, and I can't, I know I can't believe."

"That is the essence of unbelief—the very plague-spot of perdition. It is a wicked reflection on God to say you cannot do what God commands. Would God require you, under the penalty of eternal death, to do what he had not put within your power? You should be very careful how you charge God with such an outrageous procedure as all that; God hath given you all the natural functions necessary to believing—hath furnished the most reliable basis of faith in the world, hath sent his quickening Spirit to impart all the divine stimulus necessary to believing, and is waiting to reveal Jesus Christ, the Almighty Saviour of sinners, to your heart, the very moment you consent to his terms."

"But," said he, "I must tell the truth. What is the use of my saying I can believe, when I feel I can't? What shall I say?"

"Well, sir, instead of telling God that you have no confidence in what he says, and cannot accept his provision of mercy, approach him in simplicity, as did the poor lepers and blind men we read about in the Gospel, and say, "O, God, thou seest me. Thou knowest what a polluted sinner I am. Thou

knowest the hardness of my heart, the blindness of my mind, and my utter inability to make myself any better. Thou knowest that I am under the death sentence of thy law, and in bondage to sin and Satan, and in myself utterly helpless, and hopeless, and all the good men and angels in the universe, combined, could not save me from my sins and their consequences. But, O God, I have read in thy book that thou hast found a ransom, provided a remedy, proclaimed an almighty Saviour, ‘able to save to the uttermost all that come unto God by him.’ O, God, I dare not contradict thy statements. Thy servant, St. John, hath said, ‘He that believeth on the Son of God hath the witness in himself; he that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son; and this is the record’—the substance and end of it—‘that God hath given to us eternal life, and this life is in his Son.’ This free gift of God—salvation from sin and eternal life—is not in any work of our own, past or future, not in any detached portion of Christ’s redeeming work, not even in the blood of the cross; but the culminating virtue of the whole work of redemption, and the divine power for its application, are embodied in the person of the risen Jesus. ‘He that hath the Son hath life, and he that hath not the Son hath not life.’ If, my dear brother, on the faith of God’s most reliable record you accept Christ as your Saviour, in him you will find

pardon and life. But instead of that you are telling God you cannot believe what he says about Jesus, and hence cannot accept him as your Saviour. My dear sir, do not in addition to your life of rebellion against God, now that he hath kindly sent his Spirit to lead us to Jesus, call him a liar, and reject his Son, but tell him that you cannot doubt the truth of his record concerning his Son, and that you will give your poor soul into his hands."

"O, God, have mercy on me, and forgive my wicked unbelief," cried he. "I never will again say, I can't believe; I will try."

Leaving him to his reflections for a season, I afterwards returned and said—"Well, my brother, how do you get on?"

"O, I cannot believe! What made me say that? I did not mean to say that any more."

"Ah, Satan, is playing on your old habits of unbelief, and helping you in that matter, but you must at once and for ever strike it out of your spiritual vocabulary.

"If the Lord will help me, and I believe he will," said he, I will never say it again." The meeting for that night was at that juncture brought to a close, and he retired without salvation, but was "looking to Jesus." Early next morning he came to tell me that he had accepted Jesus, and in him had found life and salvation. He was weeping tears of joy, and praising God; frequently express-

ing, meantime, his great astonishment that, for years of earnest seeking, he had groped in the darkness of such God-dishonouring unbelief. Many months afterwards I learned that he was living "by faith," and walking "in the light."

Now my friend, I have sufficiently illustrated the grounds of faith.—Its object. Its natural functions. Its spiritual vitality. Its simple exercise, and its experimental demonstrative fruits. The illustrative examples I have given you are by no means peculiar or exceptional, unless it be in mere verbal expression, but they are simply specimen examples of the common experience of millions of believers, in exact accordance with the plain teachings of the Bible.

God is reconciled to the whole world on the conditions of the gospel treaty, and all the resources and agencies of the gospel are employed to persuade a world of perishing rebels to be reconciled to God. "All things"—necessary to our salvation—"are of God, who hath reconciled us"—all believers—"to himself by Jesus Christ and hath given to us the ministry of reconciliation. To wit, that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them."—Not reconciling himself to the world, he is reconciled to the world conditionally, and as soon as any of them sign the treaty—"set to their seal that God is true," then they become, effectively, parties to the covenant of mercy, recipients of its pardon, and heirs to all

its glorious provisions.—“And hath committed unto us”—the ambassadors of Christ, and his Church, embracing all true believers—“the word of reconciliation.” “Now, then, we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ’s stead, be ye reconciled to God.” What a pity, that after all, so many sinners persistently refuse to “acquaint themselves with God, and be at peace,” and receive the offered gift of eternal life.

My friend, “do you now believe?” When the facts of the case are brought clearly before you, delay is out of the question.

Some months ago, in company with a party of dear friends, I was going to cross the Auckland Bay to visit “the lake.” Mr. S——, a gentleman of fortune, came to see us off. I said to him, “Come with us, brother S——, we have plenty of room for you, and shall be glad to have the pleasure of your company.”

“Thank you,” replied he, “I would be happy to accompany you, but I have an engagement that demands my attention to-day.”

“Surely a gentleman of leisure, who has retired from business, can spare a few hours on recreation and health account.”

“No; to tell you the truth about it, my insurance policy ran out to-day, and I must go at once, and have it renewed before the office closes.”

I then played on the unreasonable procrastinating

habits of sinners, by assuming to beg him to risk his property till to-morrow, and seek his pastime pleasure to-day, but he broke it off abruptly, saying, “Excuse me, I must hasten before the office closes.”

“Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?” My friend, is your soul insured against those everlasting burnings? If not, don’t risk it till to-morrow.

“God hath prepared thee a home,
Sinner, canst thou believe it?
He now invites thee come,
Sinner, wilt thou receive it?
O come, sinner come,
For the tide is receding,
And Jesus will soon
And for ever cease pleading.”

CHAPTER X.

GOING ON TO PERFECTION.

“WHEN for the time ye ought to be teachers, ye have need that one teach you again, which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the Word of righteousness; for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil. Therefore, leaving the principles of the doctrine of Christ, let us go on to perfection.”

My dear Christian friends—What a glorious event in the history of any soul, to “be born again,” to become a babe in Christ, an event that we will celebrate in eternity; but to remain a babe is to become a dwarf, and fail to attain the end for which we were born.

The persons defined by St. Paul in the foregoing extract from his letter to the Hebrews appear to have been of this class. He represents them as

babes, not newborn babes; old babes they were, old enough to be men and teachers, but their experience and Christian bearing were characterized by infantile imbecility. Allow me briefly to call your attention to a few characteristics of a spiritual dwarf, and then we will pass on to define more at length some of the leading characteristics of that higher development of spiritual life called "perfection."

One characteristic of these dwarfish, sickly souls, which it appears were quite numerous in Paul's time, and are to be found now in every christian community, was that they were "dull of hearing"—their spiritual perceptions were very obtuse.

Another characteristic was that they were "unskilful in the word of righteousness," no doubt both in its application to themselves and to others. To find out the nature of a disease by the definition of the symptoms in a medical work, the right kind and quantity of medicine suited to each case, and the apothecary's adjustment of it and its administration to the patient, requires skill; and certainly no less skill for the cure of the soul than the body. In the use of the Spirit's sword, too, many unskilful hands seize the blade instead of the handle, and do but little execution, except upon themselves to their own wounding.

Another characteristic mentioned by St. Paul, applied to some of his Corinthian converts, was a very unhealthy measure of carnality in their experience. "And I, brethren," says he, "could not

speaking unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able." They really were babes in Christ, hence not indulging in wilful sin, but through a neglect to leave the principles, and go on to perfection, they had become sickly, and the carnal forces had so gotten the ascendancy of their spiritual vitality as greatly to endanger their right relation to God, and hence to impair their usefulness in the church. It manifested itself in party "strife, envying, and divisions." One party was "for Paul," another "for Apollos," another for "Cephas," and in proportion as their party zeal for men increased, their spiritual zeal for Christ decreased.

Another characteristic mentioned by St. Paul in his epistle to the church in Ephesus, was instability. "Children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive."

Without stopping to amplify or illustrate these, allow me to say that such a state is very unsatisfactory to the subject of it, to God, to his church, and to the unbelievers who have a right to expect better things of those who have put themselves under the treatment of the great Physician. It is very unsatisfactory to abide in the principles of anything. Every great system has its axiomatic

fundamental principles. These are essential, but to learn them simply, and stop there, is to fail of the end for which they were designed.

For example, you send your boy to school, and after a school experience of three weeks John comes home with a long face. You would suppose from his appearance that he had been flogged. "John, what's the matter?"

"I don't want to go to school any more."

"Why do you not want to go to school?"

"Because I don't."

"That is no reason. Tell us why you don't want to go to school?"

"Because my teacher keeps me in the A B C's all the time. I learned them all in three days, and I have been going over them every day for three weeks, and I'm sick of it." Of course he is, and no wonder. He is abiding in the principles, and that does not meet the aspiring demands of his young mind. He must leave the principles and go on to the attainment of the great ends of an education. How must he leave the principles? Abandon them, and seek some new things? Nay, we do not leave them for any such purpose. He leaves the principles by developing and applying them to their great practical ends. He combines letters into syllables, syllables into words, sentences, discourses, and all the ends embraced in the one grand design of which they were an essential part.

The apostle employs the figure of a master-

builder leaving the foundation of his building. How does he proceed? Does he lay a good foundation, and then abandon it, and go off and commence to build in another place? Nay, he lays his foundation, and then leaves it by raising up his walls, closing in his superstructure, and thus attains the end for which he laid the foundation. If you select a site for a church, lay your foundation, and build up your walls to the base of the lower windows, and stop there, what would it avail you? Passers by would say, "They commenced to build and were not able to finish," and call it your "folly." Thus many, spiritually, lay their foundation, and work well for a season, and then stop. Their half-built walls, exposed to the wear and waste of the elements, rapidly deteriorate, and are soon overgrown with creepers and weeds, and become the receptacle of lizards, snakes, and all manner of things unclean. Hence, at the next great awakening, such persons are found trying to clear away the rubbish of their decayed ruins, "to lay again the foundation of repentance from dead works." Some are engaged in that miserable business every year. One laying of the foundation should suffice. Lay it deep and solid on the foundation stone revealed in the gospel, rear up your walls, close in the superstructure of a holy heart and life, and go on furnishing and embellishing to the day of your death and for ever. But if you through neglect have allowed your walls to fall into decay, then the very

best thing for you to do is to "lay again the foundation of repentance;" don't try to patch up an old dead experience. If you have backslidden in heart or life, don't try to slip back into the kingdom under a profession of seeking holiness. Honestly "confess and forsake" your sins, and heart alienation from God, and when you obtain pardon and the clear witness of it, then "go on to perfection."

It is not optional with a believer to "go on to perfection" or not. It is his imperative duty, just as fast as the Holy Spirit gives him light, and applies the command to his conscience. When a soul is regenerated and born into the kingdom of Jesus, it is filled with unspeakable joy, because of its deliverance from the power of darkness, its heirship to eternal life, its blessed fellowship with the Spirit of adoption, and because it is now in harmony with God's gracious arrangement for its salvation. After the soul is somewhat established in the grace of pardon wherein it stands, then the Holy Sanctifier sheds increasing light into the heart of the young believer, and reveals its inherent depravity to an alarming degree. This is an occasion of great temptation. The enemy takes advantage of the situation, and tries hard to involve the soul in doubt as to its justified relation, and hence leads it to cast away its confidence. But if the believer steadily maintains the fact of his submission to the will of God, clinging to Jesus, and walk after the Spirit, he will find the

gospel supply exactly suited to the demand of his case, and the trial of his faith will only prompt him to go on to perfection. But if he hearken to the tempter, and cast away his confidence, he is entangled and overcome. Or if he simply neglect to go on, he gets out of harmony with God's gracious arrangement, and hence unhappy; then to supply the lack, he begins to deal a little in worldly pleasures, and you will soon hear him tell of his "ups and downs," and cry, "O my leanness, my leanness!" Many such hang back among the stragglers that follow the sacramental host "afar off." Some such supply their lack of piety with polemic zeal for their creed, or church organization; some by their financial ability, as trustees or stewards; and some by their liberal contributions, and thus get a prominent position in the Church; but they are seldom found in the prayer meeting, and if not spiritually dead, are at least but spiritual dwarfs. They should be esteemed for their good financial and ecclesiastical works, but if to their varied and valuable talents for organization, government, and finance, they had heart purity in proportion, what a blessing it would be to themselves, and to the world. But no matter what a man's social or official position in the Church may be, he must "leave the principles and go on to perfection," or jeopardize his soul.

What, do you mean to say that a justified soul is in danger of being lost? Nay, justification by faith secures to us a title to heaven, holiness, the

fitness for it, but the justified soul is in the immediate care of the Holy Sanctifier, who holds the keys of the gates of death, and will perfect his work before he opens the gates; but the men or women who dare to ignore a positive command of God, and neglect a palpable duty, will thereby disjoin their justified relation, grieve the Holy Spirit of God, and fall into the snare of Satan.

“But are there not multitudes of good Christians who do not go on to perfection?”

There are multitudes who bear the name of Christ who do not go on to perfection; but I should not consider them good Christians by any means. Some of them are entirely destitute of vital godliness, as their lives show. Many are dwarfs, not wilful sinners, for one wilful sin would cause their ejection from the kingdom; but they are “dull of hearing,” sickly and feeble, and are really objects to be pitied by the Lord and all good men. Others, theoretically, know the way very well, but spend their time in sinning and repenting—a most dissipating and dangerous business.

“How can we reconcile the conduct of such as know their duty and do it not with God’s immutable principles of righteousness?”

There is no possibility of such reconciliation except by repentance and renewed acts of saving faith in Christ.

“How is it that God bears so patiently with such?”

“He is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance.” He bears with such on the same principle that he “endured with much long-suffering” such “vessels of wrath” as Pharaoh, and all other sinners who persist in resisting the Holy Ghost till they destroy their spiritual receptivity and become obnoxious to avenging justice. In proportion to our light, so is our responsibility, and in proportion to our neglect, or resistance of light, so is the waste and destruction of our spiritual susceptibilities. Our only safety is to obey God, walk after his Spirit, and “go on to perfection.” Now, my dear friends, as we will again have occasion to advert in some incidental illustrations to this part of our subject, we will proceed to define some of the leading characteristics of “perfection.” Allow me to call your attention at the outset to this important fact, the term perfection, and terms with various slight shades of meaning, representing different phases of the same gracious attainment, which are generally used synonymously—such as “holiness,” “sanctify you wholly,” and “perfect love,” are not terms of Methodist invention. They are all terms employed by God the Holy Ghost in application to the experience of believers in this life. It is fair to presume that he perfectly understood the use of language, and that in the employment of such terms he meant something. He certainly would not use such words all through the

Old and New Testament Scriptures unless he designed them to represent some definite, understandable, attainable thing. To suppose that he would use these terms as mere verbiage, and make them, too, the subject of specific command and promise, is monstrous blasphemy. If we must admit that the Holy Spirit did understand the use of these terms, and did design by them to teach a definite attainable development of Christian life called "perfection," to which he promises to lead us if we will cheerfully walk after him, why should any man dare to ignore God's teaching, and say, "O, it is impossible! impossible! No man ever was perfect, or can be in this life!"

The least we can do in safety, my dear friends, is to admit that in the use of the term "perfection," in application to the experience of men and women in this life, the Holy Spirit meant something, and something, too, of vast practical importance to ourselves, and hence we should patiently and prayerfully investigate the subject, and ascertain what he did mean, and how we may attain it. As before shown in relation to another subject, I again remark that the meaning of words must be defined by the lines of the subject with which they are connected. Apply this common sense rule to the term perfection in its relation to human experience and attainment in this world, and you will see that St. Paul does not mean absolute perfection, for that belongs to God alone, and is entirely outside the lines of his

subject. He does not mean the perfection of angels, whatever that may be, for he is not writing about angels.

He does not mean the pristine perfection of our first parents in Eden, whatever that may have been, for he is not talking about them, but about their unhappy children, who are, through the redemption of Jesus, recovering from the effects of their fall.

He does not mean a perfection that will in this life exempt us from infirmities of mind—the unavoidable errors of judgment—nor, hence, errors of practice, nor the bodily infirmities to which flesh in common is heir. The Saviour distinctly advertised his followers of the fact that “In the world ye shall have tribulation.” And St. Paul, in showing the saving benefits of the gospel to the souls and to the bodies of believers, assures us that while the soul is saved here from all sin, the body remains under the original curse—“Dust thou art, and unto dust shalt thou return”—and, hence, subject to the legitimate ills of that curse; and that, though the redemption of the body is as much a matter of immutable provision as the redemption of the soul; it does not take effect till “the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God,” and then “the dead in Christ shall rise first.” Hence St. Paul comforts the suffering saints of his time by saying, though “Christ be in you, the body is dead because of sin, but the spirit is life”—restored to life—

“because of righteousness. But if the Spirit of him that raised up Christ from the dead dwell in you, he that raised up Jesus from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.” The same Holy Spirit that awakened us, sealed our pardon, and purifies our souls by faith, shall quicken our dead bodies at the appointed time. “We know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.” These things argue no defect of the gospel provision, and are not inconsistent with purity of heart or life, but are all embraced in God’s perfect disciplinary plans for the trial of our faith, and the development of the inner life and fruits of holiness.

Again, I remark, it is not a perfection which will exempt us from temptation. We may expect to be exposed to temptation while we live, not as an accidental calamity, but part of a disciplinary purpose. “Jesus was led up of the Spirit into the wilderness to be tempted of the devil.” Hence, “we have not an high priest that cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin.” It is no sin to be tempted, and hence not inconsistent with perfection. The sin is in yielding to temptation, and there is no necessity for that. Satan

means it all for evil, but God permits it all for our good. Competition with the powerful intellect of Satan gives us mental development, and a development of meekness, patience, humility, faith, and hope. To be able to say with St. Paul, "We are not ignorant of his devices," and resist him at all times, we must have "our senses exercised to discern good and evil." For example, we must learn to discriminate clearly between temptation and sin. Until I had my spiritual senses exercised "to discern good and evil," I was greatly troubled on this subject. The very night I obtained the pardon of my sins through the great mercy of God in Christ, which was the 28th of August, 1841, the enemy soon after came in "upon me like a flood," injecting into my mind all sorts of bad thoughts—vulgar and profane thoughts that I detested—and thus plausibly insinuated that it was a pretty piece of presumption in me to claim to be a child of God with such a heart full of wickedness. I could not then understand it, and writhed under the "fiery darts" of Satan, but I knew that I had surrendered my helpless soul to God; that I did believe in Jesus, and that I had received the love of God in my heart, and that I did "love God," and "did love the brethren," and was enabled steadily to cling to Jesus, and was kept from "entering into temptation." As I grew in grace and in knowledge, I learned that it was a part of christian warfare to encounter these devices of Satan, and that by the direct action of spirit

upon spirit he can convey an impression to the mind as distinctly as we can through the physical senses. We hear and see many wicked things in the streets daily, but they are not sin to us unless we enter into sympathy with them. Jesus had a clear perception of each temptation Satan put to him, or it would not have been a temptation. So the vilest temptation that could be conceived in the polluted heart of Satan cannot in the slightest degree contaminate your heart unless you enter into sympathy with it.

We must have our "senses exercised," too, to discriminate clearly between "the remains of the carnal mind," to be eradicated by the Holy Sanctifier, and the essential instincts, appetites, and passions of our nature. Many sincere Christians become sadly involved in this matter. They want "the roots of bitterness" all to be extracted, and entirely removed, but they have a most vague indefinite idea of what those roots of bitterness consist of, and Satan leads them to think that they will experience some wonderful transformation, destroying, or entirely changing their natural instincts, appetites and passions. It is certainly not God's design, while we remain in the body, to destroy any essential instinct, appetite or passion, but to purge them of everything incongruous with the spirit of holiness, sanctify them to their legitimate purposes, and have us restrain, regulate, or exercise them properly in all their appropriate relations.

Hence the necessity of constant watchfulness and prayer to "keep our body under," and not allow any of these to be drawn out of harmony with God's designs.

I may remark here, my dear friends, that the appropriate sphere of this perfection is the region of our moral nature, pertaining to everything under the control of the will.

The infirmities of mind or body are not under the control of the will, and hence not removed by this perfection. The moral exercise of all the powers of mind and body, subject to all their disabilities, do come under the action of the will; and hence the command, "As ye have yielded your members servants unto uncleanness and to iniquity unto iniquity, even so now yield your members servants to righteousness unto holiness."

The simple instincts are not under the direct control of the will, and hence not essentially changed by the work of the Holy Sanctifier in the heart. The appetites and passions, growing out of those instincts, do come within the power of the will, and must hence be controlled and kept in harmony with our conscientious standard of righteousness. When an appeal is made by Satan, or by any other agency, to any instinct of my nature, the first conscious instinctive emotion is not a moral action, for it is outside the province of the will. The appeal is indeed made to the will through the persuasive medium of the instinct; and now I must meet it

promptly at the very threshold of the citadal of my moral nature, and inquire—*first*, is this right? If I conscientiously settle the question in the affirmative, then I thank God for affording me this source and means of enjoyment. *Second*, how far is this right?—for lawful gratifications may be carried to an unlawful extent, and hence become sinful. I then fix the line, and say to appetite or passion, so far shalt thou go, and no further. A mistake in judgment need not affect the purity of the heart; but the purity of the heart, on the other hand, will not exempt us from the legitimate penalties of other laws than the moral law of my conscience, which may be broken through that mistake.

But if in this examination of the said instinctive emotion appealing to my will, I decide that it is not right. I at once repudiate it as an abhorrent thing, and it is quenched, and often too, in a moment, in the all-cleansing blood of Jesus.

Again, we must have our “senses exercised” to enable us to discriminate clearly between heart alienation from God, and the wanderings of the mind from the subject, through the associations of memory, the involuntary flittings of fancy, or soarings of the imagination. Satan leads many seekers of holiness to believe that if they ever attain to such a transcendently glorious state, that they will be so perfectly abstracted from all sublunary scenes and associations, that when they contemplate God in the study of his word, or in prayer and medita-

tion, the spell will be so enchanting to the soul that it will be next to an impossibility that their thoughts, through the power of association, or the flights of imagination, wander from the rapturous theme. A certain amount of mental discipline, securing power of concentrated thought, is essential to the successful study of any subject, and the successful prosecution of any department of business; and such is attainable. But to control absolutely the associations of memory, and the involuntary flights of the imagination, you can no more do it than you can control the lightnings of heaven. If the human mind was a simple, pliable something that you could perfectly abstract at will, and wrap it round a single idea, like a spool of thread, all manner of mental action would be sadly embarrassed, and continuous discourse would be impossible. When I should unwrap one idea, you would have to hold on to that, and wait till I could rummage back through my brains to select and bring forth another. But with the wonderful reflex power of mind, and the associations of memory, and the wonderful power of imagination with which God hath endowed us, while I am talking I am gathering and arranging my ideas, and my illustrations of them. Meantime, by way of recreation, possibly, my mind will take a sweep round the globe, make a few calls in California, New York, London, Paris, Jerusalem, and back in a second. You had no idea while listening to my consecutive discourse, that I had been absent

at all ; indeed, I did not know it myself till I got back, and ran over the ground a second time to see where I had been, and all the while going on with my discourse. It is nobody's business, and neither myself, nor any one else has suffered on account of my mental flight. A man may be working out a problem in Euclid, and so absorbed in thought that he forgets where he is, but by the power of association he thinks of a friend of his, who worked the solution of that problem at a certain time, and now his mind takes an imaginative flight after his friend, and chases him nearly all over the world, and back he comes to his task, and works it out. He does not stop to reproach himself for his involuntary flight. Nay, he smiles at the curious processes of his own mysterious mind, and goes on with his work.

I go to see a sick man, and while kneeling at his bedside in prayer for him, I think to myself " Poor fellow, he has had a hard journey through life—commenced under terrible disadvantages—has had no religious training, and has been struggling long, through hopes and fears, by sea and land, and now he is dying—all his worldly plans and prospects blasted, and but little hope of heaven ; and here's his poor wife and beggar children in rags—what shall become of them—praying on all the time. How did my wandering thoughts affect the case ? Every new association of ideas in regard to him, only increased my sympathy on his behalf, and intensified the earnestness of prayer for him. Thus,

my friend, you see that the thing that many good people so deprecate, and which becomes to them such a source of perplexity and trouble, is really a part of our mysterious nature, not necessarily a weakness nor a moral evil, but an evidence of wonderful power in the human mind, and may be a means of great good. The fact is, we don't belong to this world. We are only here temporarily imprisoned in houses of clay; and though we cannot fathom our own being, nor grasp God's grand ideal, to be realized in our glorious future with our consent, still by the inherent power of our undying and ever active minds, we are continually on the stretch for some new discovery, or variety of old things, to give us employment. These powers may be turned to good or to bad account, may be properly used or abused, and hence the necessity, not only of a right appreciation of our powers, but also of a right adjustment of them, so as not to put them into antagonism with each other.

We should carefully guard against dissipation of thought, and secure the best possible measure of mental discipline; but should not allow Satan to get us into collision with God's own adjustment of the various powers of our mental constitution.

But whatever our estimate of these powers of association and imagination may be, to find out their moral quality, we have only to ascertain whether or not they are under the control of the will, or in each given case, whether it was by a

voluntary or involuntary process. God hath made plain paths for us, and through the best exercise of our powers of mind and heart, under the leading of his Holy Spirit, we should seek those plain paths, and walk in them.

Upon the approach of foreign spirit influence, “try the spirits whether they be of God.” St. John has given us a plain test: “Every spirit that confesseth that Jesus Christ is come in the flesh”—that would lead us to confess Christ, believe on him, love and obey him—“is of God;” “but every spirit that confesseth not that Jesus Christ is come in the flesh”—that would lead us to distrust Christ, deny his proper divinity or humanity, disobey, and reject him—“is not of God.”

With the best exercise of our spiritual senses “to discern good and evil,” and with the experience of Christian perfection, we will find constant watchfulness and sharp discernment essential to enable us promptly to detect the various modes of Satanic attack—“as a roaring lion,” or an “accuser of the brethren,” or as “an angel of light.” For illustration—I was travelling in a rail train one day near New York city, and a man in the same carriage sprang out of his seat and screamed with fright. “Oh,” said he, the train’s a fire! Look, aint that smoke?”

“No,” said I, “that is the shadow of a column of smoke passing between us and the sun outside.”

Satan will often cast dark shadows through the

windows, and try to make you believe there is a fearful conflagration within.

Again, my dear friends, I remark that the term perfection here is not used in the sense of apprehending and fulfilling all “that for which we are apprehended of Christ Jesus.” The perfection set before us as a present attainment is the full equipment of the soldier of Christ for the good fight of faith; the other kind of perfection toward which we are ever to press is the laying off the armour and putting on the crown. Hence, says St. Paul to his Philippian warriors, “Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded.” Those who were perfect were fully prepared for the race, and are hence exhorted to run with him till they win the prize and seize the crown of glory. What, then, are the leading characteristics of Christian perfection?

CHAPTER XI.

PERFECT LOYALTY TO GOD.

MY DEAR CHRISTIAN FRIENDS.—The first essential pre-requisite to Christian perfection, and a leading characteristic of it throughout, is a cheerful perfect submission to the will of God.

But says one, "I had to submit myself unreservedly to God's will before he would even pardon my sins."

So had I, and so must every sinner. God will not receive any sinner into his kingdom unless he will without the least mental reservation confess and forsake his sins.

Well, then, what is the difference between the sincere unreserved submission of the penitent, and this cheerful perfect submission of the seeker of perfection? The submission of the penitent is very much like the submission of the manslayer fleeing from the avenger of blood. As he approaches the open gate of the city of refuge, in his fright he sees it not, but cries with a loud voice, "Open the gate! Open the gate, and let me in!"

The porter says to him, "Will you submit to the will of the governor of this city, and keep his laws?"

"O, yes, I will, I will; do open the gate, and let me in. Do save me from the avenger!"

That is a sincere unreserved submission. Why? Because he was so much in love with the will and laws of the governor of the City of Refuge? Practically he knew nothing about them, for he had never been inside the walls of that city in his life. He submits because his life is in jeopardy—his all is at stake; the avenger is close after him, and he fears that every jump will be his last. Poor fellow, he will gladly do anything to save his life. A sincere, unreserved submission, but the leading motive prompting it is fear. There is intermingling with that motive, to be sure, a strong degree of desire, a degree of gratitude that a refuge has been provided, a degree of hope and faith, which led him to direct his feet with all possible despatch to its open portal; but the leading motive is fear.

What is the penitent sinner doing? In the days of John the Baptist they were "fleeing from the wrath to come." In St. Paul's time he speaks of himself, and of all the believing Hebrews, as having "fled for refuge to lay hold on the hope set before us," employing this very figure of the manslayer to illustrate it. Human nature is the same now as then, and the demands of God's laws and his gospel supply the same now as then. His "sins that are past," and their dreadful consequences, present and

prospective, constitute the great burden of the penitent sinner's heart, for the removal of which he weeps and prays, and flees away to the gospel refuge. While he is driven by the law, he is attracted by the great love of God in preparing a refuge for his poor soul, and for sending his Holy Spirit to show him the way to enter into it; but it is not until after he enters that he feels the melting, moving love of God shed abroad in his heart.

Now, after he is admitted into the city of refuge—adopted into the family of God indeed—he is placed in the school of Christ, under the tuition of our divine Teacher, “which is the Holy Ghost,” to learn and prove that which he could not learn and prove in the darkness of carnal enmity, “what is that good and acceptable and perfect will of God.” Some are very “dull of hearing,” and learn very slowly. Some, who appear sharp enough to learn well, learned too many crooked dogmas before they entered, and it is very hard for them to unlearn all these, and hence make very slow progress in learning “the way of the Lord more perfectly.”

Some are naturally and habitually too lazy to apply themselves. Some are unduly curious and speculative. They want to learn all about the conditions of man's pristine state in Eden, whether or not there were carnivorous animals in Paradise before sin entered; whether the serpent that tempted Eve was a crawling reptile, or an animal of the monkey tribe, and a world of curious questions

pertaining to this life. They want to know, too, all about heaven, the second advent of Christ, and the end of the world. Their attention is so occupied with speculative enquiries and theories, that they have but little time or heart left for the great practical duty of going on to perfection.

Some, through an unsettled roving disposition, and through a want of discipline or mental training, readily play truant from the school of Christ; not by a wilful revolt, for that would cause their expulsion at once. No wilful sinner would be allowed to abide in this refuge a single day. But they "are children tossed to and fro," and may often be seen loitering about the gate, and occasionally saying one to another, "O, did we not have a good time down in Egypt? We remember 'the fleshpots, the onions, the cucumbers and the leeks,' how savoury they were. But for that horrible avenger of blood outside, we would go out and visit our old friends." We may readily measure the extent of their fidelity. But for their fears, the leading motive prompting them to flee to this refuge, they would be off on short notice. When you hear a Christian laughing and talking over his great exploits while a servant of sin, you may be sure he is loitering about the gate, and entering into sympathy with those things which should never be thought of but with humiliation and shame.

These various classes thus get out of harmony

with God's arrangement for perfecting them in holiness, and hence become restless and unhappy, and long for something to supply the lack. As the gate stands open to let poor sinners in, they look out hoping to see some new attraction, and such now come within range of their vision, in a rapid succession of varieties, and they are induced to venture out just a little so as to enjoy themselves, and though warned of their danger by frequent experiments of this sort, they become emboldened to venture further, and wander off quite beyond their own designs; and then, when again pursued by the avenger, they run to the gate and beg for their lives—"O, do let us in this once. We will be obedient; we never will turn back again." They are truly penitent, and sincerely intend now to lead a holy life. God kindly takes them in and gives them another trial. Some learn by the bitter experience of their backsliding, and become true and steadfast. Others, alas! acquire such a habit of compromising with the world, that before you are aware of it they are loitering about the gate, and wander off like lost sheep, and the avenger seizes and leads them into bondage. These are commonly called backsliders. The first fatal ground of their failure was their neglect to leave the principles and go on to perfection. That neglect disjointed their right relation to God, which gave place to the devil, who plied them with their old

habits and associations until they “were entangled and overcome.”

In this school of Christ the obedient disciple sits at the feet of Jesus and learns of him; runs in the way of his commandments, and learns of him; enters the arena of struggle and conflict and learns of him. He soon ascertains through the light of the Holy Spirit upon his heart, and his relations to God and society, that the will of God is much more comprehensive than he could have anticipated before he entered the school of Christ. But he, meantime, acquires such confidence in God—in his wisdom, his goodness, his will, as the reasonable rule of his life—that he makes a consecration of himself to God, differing from that of the penitent sinner in several important facts, not different so much in kind, for it is all through the same Spirit, the same atonement, and in himself a development of the same work of salvation, commenced by the spirit of bondage to fear, carried on to saving effectiveness by the spirit of adoption; but now being perfected by the Holy Sanctifier, which is the same Holy Spirit that graciously commenced the work of his salvation when he was away in the wilderness of sin. But this development, nevertheless, brings out some distinct phases of the work, which I will state and explain.

1. This is an intelligent submission and consecration. As a penitent he could not practically know

much about the details of christian experience and duty, because it was a life he had never experienced. But having had a regular course in the school of Christ, he has reached a standpoint from which he can have an appreciative view of his relations to God, and the laws of the spiritual kingdom, and he now cheerfully adjusts his entire consecrated heart and life to his enlarged perceptions of these relationships.

2. It is based on different motives. The first, as I have shown, was based mainly on his fears. This is not. He has escaped the avenger, and abides in the city of refuge, where he knows he is safe, but has acquired such confidence in God that he can appreciate the grand fact that God's will is perfectly right in itself, and perfectly consistent with his own best interests in time and eternity, and hence gladly accepts God's will as the rule of his heart and life. It embraces "the field" containing "the hid treasure." He will cheerfully sacrifice everything necessary for its purchase. He knows that God does not require him to give up something for nothing, but to give up everything opposed to perfect heart purity, because it is but rubbish and death, to be taken out of the way to make room for "the gift of God, which is eternal life." He knows that if God should require a sacrifice of his rights for great spiritual ends, even to life itself, that it will not only be for God's glory, but for his own eternal well-being; and that at any rate his

whole being belongs to God, and he now has too high an appreciation of God's lovely character to allow himself to parley with any motives that would tend to rob God of his rights, or mar his gracious purpose in saving him from all sin. He now fully acquiesces in the doctrine of St. Paul on the subject—“Ye are not your own, for ye are bought with a price; therefore glorify God with your body and with your spirit which are God's.” If you buy a lot of goods for a price and pay for them, and the merchant puts them all up carefully and delivers them to your order, you don't think he did any great thing. It was just the right thing—common honesty; but if he keeps back a few articles embraced in your purchase, it is an outrage that you cannot readily pass over. To “glorify God with our bodies and with our spirits, which are God's,” is but common honesty in our relations to God. Again, St. Paul, pleading the reasonableness of God's requirements, says to his strange brethren in Rome, “For of him”—God—“and through him, and to him are all things; to whom be glory for ever. Amen. I beseech you, therefore, brethren, by the mercies of God,” not by the “terrors of the Lord,” “that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.” To lay the sacrifice of our entire being and all our interests on God's altar, as wholly devoted as a burnt offering, yet not a burnt offering, but a “living sacrifice,”

to be accepted and employed by the Holy Spirit according to his own good pleasure, is but "our reasonable service." The candidate for perfect holiness gladly establishes the fact of his entire sanctification to God, and steadily maintains that fact, and will allow nothing contradictory to it to remain in his heart, because it is right and reasonable, pleasing to God, and immeasurably profitable to himself. The righteousness and reasonableness of the thing constitute the basis of his action; but like good old Moses, he cannot lose sight of what God did not design to conceal from him—"the recompense of reward."

3. This perfect submission embodies such a development of the principle of obedience in his heart as will perfect his loyalty to God, and at once and for ever preclude the question of obedience. The question, "What is my duty?" is always open, as manifested daily by all God's gracious modes of teaching me, but the question whether or not in any and every case I will cheerfully accept my duty is not debateable. The perfectly loyal heart has but one question to settle in any matter of duty, and that is the simple fact of duty. This principle of cheerful obedience can only be developed in the school of Christ. Whether the period of its development embrace years, or simply minutes, that is the place of its development, and not prior to his admission into the kingdom of Jesus. Its development is promoted and demonstrated often by specific tests

of obedience, rather than by a universal application to every imaginable possible duty that may arise in the future of our warfare. It was so in the case of Abraham. When he promptly offered up "his son, his dear son Isaac," as a burnt offering, we have in that fact a demonstration of heart loyalty equal to any emergency involved by any command that God could issue—heart loyalty to the death.

This perfect principle of obedience in the heart will lead us to "abhor that which is evil," because it is abhorrent to God; and "cleave to that which is good," because it is pleasing to God. It will lead us to settle all questions of doubtful propriety pertaining to our relations to God and to society. These questions of doubt may pertain to things essentially right, and must be done, or things essentially wrong and must be discarded, or to things comparatively indifferent in themselves; but in view of their relation to our hearts, or our influence upon others, they become questions of doubt.

Take, for example, the popular habit of using tobacco. I would not unqualifiedly pronounce it a sin, for many good people use it; but I know with some it becomes a question of doubt, and in so far involves the principle of obedience.

Take again the popular custom in some quarters of wine drinking, with a little punch added occasionally to strengthen the desired effect. I would not under all circumstances pronounce it a sin. I

can hardly conceive any circumstances of health under which it would not be considered a sin for a Christian man in the United States of America. For among a million and a half of Methodists north and south, and over ten thousand travelling ministers, among whom I have an extensive acquaintance, from the Atlantic Ocean to the Pacific, I do not know of one among the ministry or laity who takes even wine as a beverage. The same I believe to be true of the large majority of all professing Christians in America. But in my travels in other countries I have met with so many men of unquestionable piety and usefulness, both among ministers and people, who use wine and spirits, that I have been forced to the conclusion, that in view of their modes of education, and reasoning on the subject, they must have some way of reconciling it with their conscience, and therefore do neither undertake to work out the problem, reconciling their conduct with my conscience, nor sit in judgment on their conscience. "To their own Master they stand or fall." If with such a man it is simply an error of his head, and his heart is perfectly loyal to God, "he shall be holden up: for God is able to make him stand." But from the stand-point from which I and many others view the subject, with us it involves the principle of obedience. If, in the absence of tea and coffee, we had the pure juice of the grape in moderate supply,

to be used occasionally as an ultimate drink simply, and not the thin end of a deceitful wedge, which opens the way for all the long list of poisonous drinks which are desolating the world, then we could under suitable wholesome restrictions use it, as it was used eighteen hundred years ago. But the cases are not parallel at all, neither as to the nature and variety of the drinks, the alluring agencies employed to induce all classes to drink, nor in the effects produced by them. The principal point in modern drinking embraced in the ancient custom of drinking wine, is the mere name of wine, with the small amount of adulterated grape juice that may or may not find its way into the vaults of the wine merchants. Still, as matters now stand, I might be led to think that a glass of wine occasionally might do me good, and might claim the natural right to take it, and might take my glass daily for forty years without becoming a drunkard, but then I am responsible for my influence upon society. Perhaps during those years of my taking a little, a hundred young persons might be led to imitate my example, who otherwise might not have commenced a work so hazardous. Suppose of the hundred, only one of them should slip, and go down into the drunkard's grave, then when "God maketh inquisition for blood," as he will; when God Almighty shall hold an inquest over that soul damned through strong drink, and by his omniscient tracings adjudges the

incipient cause to be my example, and asks me to walk out, and face that man at his bar—O, I am afraid I should not “be able to stand!”

In the United Kingdom of Great Britain, according to statistical history, there are six hundred thousand drunkards, sixty thousand of whom go down into a drunkard's grave every year, and sixty thousand new recruits brought down to fill the decimated ranks. Were any of these born drunkards? Did they not all commence life as infantile members of Christ's kingdom and family? Alas! they have fallen into bad hands since then. They have learned all this through example and association. Whose example? Association with whom? They despised the example of the drunkard, and except when linked by relations they could not control, they shunned such associations. Nay, they took their first lessons in the circles of moderate drinkers. They all commenced with the insidious theory of “taking just a little in moderation.” Often the name of Timothy is abused by using it as a pretext, overlooking the fact that among the Greeks in those days it was unlawful, under the penalty of death, for a man to drink wine till he reached the age of thirty years, and after that only when diluted with two-thirds of water, unless prescribed by a physician. Timothy's father being a Greek, and himself having been trained up under such a rigid temperance law, required the command of an inspired apostle, so to embolden his conscience as to enable him to

take a little wine as a medicine. (See Dr. Clarke's comment on the passage.)

Thus through taking just a little, through all sorts of persuasive influences, sixty thousand annually are swept off from that most enlightened Christian country—the United Kingdom of Great Britain—an aggregate of over one million and a quarter every twenty-one years! All deprecated the horrors of the late American war, but, thank God, it is over, probably never to be repeated, and by the overruling Providence of God grand moral results will follow, with their gracious compensations; but this war of Satan against humanity, through strong drink, with all the variety of agencies employed in carrying it on, is not over. No suspension of hostilities, not even for a single day. Does it not become every friend of humankind to ask himself, or herself, “Am I directly or indirectly an accomplice in this sanguinary war against my race? What can I do in the way of self-denial, or effort to stop it, or lessen its woes?”

My dear friends, I adduce these examples to illustrate a great principle pertaining to every question of doubt in your hearts, or in your family, social, or business relationships. The question of moderate drinking is at least embraced in St. Paul's clearly defined doctrine of Christian expediency. Christian expediency is a very different thing from worldly expediency. The one usually involves a sacrifice of principle for self. The other usually involves a

voluntary sacrifice of self for the sake of high Christian principle. A man forfeits no rights in becoming a Christian; but if he sees in any given case that a strict maintenance of his rights will, through the perverted disjointed conditions of society, work injuriously to the souls of others, he voluntarily foregoes his rights, and for the sake of Jesus, and his love of souls, cheerfully denies himself of property rights, by not "going to law with a brother before the unjust," or of personal gratification, declining "to drink wine," or do "anything whereby a brother stumbleth, or is offended, or is made weak." Why should I, for the sake of personal gratification, "cause a weak brother to perish, for whom Christ died." He denied himself, even to death, to save that very man; and can I, possessing "the same mind" of self-sacrifice "that was in Christ," indulge in anything that would jeopardize the soul of another? Now, my dear friends, what I ask of you in the name of the Lord, is that you deal honestly with yourselves and with God. Though I have chosen the drinking custom, because of its insinuating and dreadful evils, to illustrate a great principle, I leave its application to this and all other questions of doubt, to your own enlightened judgment, and beg you, if you do not consent to self-deception, and to perish by mistake, to settle all these questions at the bar of your own conscience. Do not allow the accuser to take advantage of you, and break down the law of obedience by making the way so narrow

as to render it impossible for you to walk in it, nor the assumed angel of light to make it so wide as to lead you to hell instead of to heaven, where you want to go. Avail yourself of all the sources and facilities of light which God hath furnished you. Give your own common sense and conscience fair play. Do nothing simply because some friends do it. We are responsible for the exercise of our own powers, and "every one of us shall give account of himself to God." Settle all those questions of doubt affirmatively, if you can. "This is right," and "that is right." Maintain and vindicate the right; but if you can't settle the question in the affirmative, then give your poor soul the benefit of the doubt. "He that doubteth is condemned." Just in proportion to the doubt, whether the thing in itself be right or wrong, so is the guilt and condemnation.

The development and demonstration of the heart-principle of obedience, up to perfect loyalty to God, must embrace the settlement of all those questions, and at once and for ever preclude the debate even in our hearts, whether or not we will decline any possible duty that our gracious God will enjoin. It is by no means a severe principle. In a subordinate sense you expect that much of every servant you employ, in whatever department of business. If your servant is guilty of disregarding your orders, and of indulging in things forbidden and offensive, and you call him to answer, and he offers such apologies as we

hear from the lips of professing Christians, would you keep such a servant in your employ? "Did you not know that it was your duty to do thus, or so?" "O yes." Well, why did you not do it?" "O, I didn't feel like it."

You do not allow a sailor to debate the question of duty. When he goes in the shipping office and "signs the articles," and reports himself to his captain, he well understands that navigation demands authority and subordination; and while he is not responsible for the conduct of the ship, it is his duty to obey orders, no matter how hazardous. In the rising gale, when the master orders him aloft to "close reef," you will hear him respond, amid the thunder of the hurricane, "Ay, ay, sir;" and up the rigging he runs with his life in his hand.

You expect that much of every soldier that enters the Queen's service. You expect him to be loyal to death. You all endorse the loyalty and heroism of the Light Brigade at Balaklava, as given by your celebrated poet, Mr. Tennyson (and I am sure the honorable gentleman will pardon me for using his poem for the illustration of a great spiritual principle) as a sort of standard of British bravery:—

 "——Forward, the Light Brigade!
 Charge for the guns, he said,
All in the valley of death rode the six hundred.
 Forward, the Light Brigade,
 Was there a man dismayed?
Not though the soldier knew some one had blundered.

Theirs not to make reply,
Theirs not to reason why,
Theirs but to do and die!

All in the valley of death rode the six hundred.

Cannon to right of them,
Cannon to left of them,

Vollied and thundered!

Stormed at with shot and shell,
Boldly they rode, and well,
Into the jaws of death,
Into the mouth of hell,

Rode the six hundred.

Flashed all their sabres bare,
Flashed as they turned in air,
Sabring the gunners there,

Charging an army, while all the world wondered.

Plung'd into the battery smoke,
Right through the line they broke,
Cossack and Russian fell from their sabres' stroke,

Shatter'd and sundered!

Then they rode back again,

But not the six hundred!

Cannon to right of them,
Cannon to left of them,
Cannon behind them,

Vollied and thundered.

Stormed at with shot and shell,
While horse and hero fell,
Back through the jaws of death,
Back from the mouth of hell,

Rode the six hundred"———

Only about eighty of the "noble six hundred" returned from the jaws of death.

That seems hard, and yet you say, "The honor and stability of our great nation, and the prestige of our arms, demands just such unanswering, uncomplaining, heroic loyalty." Granted, but is it not a

poor pitiful thing if we can't have perfect loyalty to God—cool, unflinching fidelity to the death? A shipmaster may be tyrannical; a general may err, as was the case at Balaklava: but the all-wise God cannot err. The immutably righteous God cannot be tyrannical. His service “is a reasonable service.” “His commandments are not grievous.” What a scandal to the religion of Jesus, that men and women professing to love God should, so far from conforming to this most reasonable principle of perfect loyalty to God, set themselves against the principle itself, and maintain that “it is even impossible for poor human nature to attain to such a standard.” But, my dear friends, you see the reasonableness of this principle, its necessity in order to the attainment of that “holiness without which no man shall see the Lord.” If the Holy Spirit hath graciously given you light on this vital subject, “walk in the light while ye have the light, lest darkness come upon you.” If you say, “Well, we will think about it,” but fail to act, you will “quench the Spirit,” and injure your spiritual receptivity more than before you received this superior light of the Spirit. Bring your sacrifice, “bind it with cords,” lay it on God's altar, and steadily keep it there till the day of your death.

CHAPTER XII.

PERFECTION OF FAITH.

MY DEAR CHRISTIAN FRIENDS.—The *second* essential prerequisite to Christian perfection, and characteristic of it throughout, is a perfection of faith. Not a miraculous working faith; not a faith that will presume to effect the irresistible conversion of a soul, or anything contrary to the laws of God; but a faith that clearly apprehends in the light of the Holy Spirit's revealing, the woes and wants of my soul, and that apprehends in Christ, through the Spirit's interpretation and application of God's "record concerning" him, a perfect remedy for my woes, a perfect supply for my wants, and that makes this moment, and every successive moment of life, a personal appropriation of that remedy and that supply to my needy helpless case. It implies, first, perfect confidence in God—confidence in his wisdom, his godness, his will; confidence in his gospel provisions and promises; confidence in the efficacy of Christ's atonement, his all-cleansing blood, and intercessions; confidence in the good will and

effectiveness of the personal Holy Spirit, proceeding from the Father for the very purpose of saving poor sinners from all their sins. This faith, in connection with perfect submission to God's will, as before described, and it cannot exist without it, must bring the believer into that perfect oneness with God indicated by, and embraced in, the last prayer the Saviour uttered before he entered the garden of Gethsemane. On behalf of his disciples he prayed, "Sanctify them through thy truth; thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth." Then he prays for us and all believers—"Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." Perfect submission, and perfect faith, are the essential conditions to this oneness with God. It is in this oneness with God that the saving purpose and provisions of God have their appropriate demonstration, in the experience of believers and their manifestation to the world; and hence the necessity of this attainment through which the world is to believe, and be saved.

Perfect faith is a simple, reasonable thing, yet thoroughly effective. Why should we not have perfect confidence in God, and in all his gracious

arrangements? All this talk we are accustomed to hear about the incomprehensible mystery of faith in God is an outrage on our common sense, and a wicked reflection on God, assuming that he hath suspended salvation on a condition that the mass of mankind cannot understand or fulfil. Such persons usually look upon unbelief as a very natural, reasonable thing, and a very innocent little infirmity. They would not like to confess that they had been guilty of dishonesty or falsehood, but they think nothing of confessing their unbelief. But my friends, unbelief is the dreadful sin that peoples perdition, and the most God-dishonoring, unreasonable thing in the world. For example, here is a young man who has been blessed with a wise, competent, pious father. It has been the ruling passion of that father's heart, from the time that son was born, to make him happy. He never deceived him, never treated him unkindly, but did everything that wisdom, love, and money could do to develop him, and prepare him for a happy and useful life.

After he has thus "nourished and brought him up," the son says to him, "Father, you have been very kind to me, I cannot deny that, but I am sorry to have to say after all, that I cannot have confidence in you. I cannot believe your promises; I do indeed assent to them, but I am afraid there will be a slip somewhere; I shall never be able to realize them. The unreasonable ingrate almost kills his father, with what many seem to regard as an

innocent infirmity. God "hath nourished and brought us up," hath made every provision necessary for our well-being in this world and for ever; never told us a falsehood; hath given us in the Holy Scriptures, and in the Holy Spirit's manifestation to our hearts, and in his gracious providence over us, the most reliable basis of faith in the world; and you, Christians, have believingly accepted Christ in the pardon of your sins, and yet many of you indulge in this dreadful unbelief in relation to the full development and perfection of God's work in your souls. O my dear friends, that will never do! It is a leprous taint in your souls that will yet destroy you, unless you get rid of it. You secretly ground your want of confidence in God on your previous failure to realize entire heart purity. The failure was not on God's part, but your own. You either did not yield yourselves perfectly to him, or submitting, did not believingly accept his perfectly adequate supply in Christ.

But says one, "I do not blame God for my failure to be holy; I know it is my own fault." If so, you can remove the ground of failure, and you must do it, or it will ruin you.

"But I cannot do it; I have tried again, and again."

"Indeed. If that is so, then after all it is not your fault, for God never requires an impossibility of anybody." So you see through the deceitful working of your horrible unbelief, while your lips confess

the guilt of failure, your heart really charges it upon God.

“O, no, I do not blame God with it. It is because of my associations in the world, and the temptations of Satan.”

God's provisions are perfectly adapted to all legitimate relationships in this life, and are entirely adequate to any emergency of worldly or Satanic antagonism. “My grace is sufficient for thee,” is an emphatic declaration of God that applies to every believer in the world. Nay, my friend, the ground of failure lies between God and your own Spirit. If you dare to charge God with it, then accept this challenge from his own mouth:—“Produce your cause, saith the Lord; bring forth your strong reasons, saith the king of Jacob.” “O, my people, what have I done unto thee? and wherein have I wearied thee? testify against me.” If you cannot face God avowedly with such a charge, hush those secret heart whispers of unbelief which contradict the statements of your lips. Give no quarter to that accursed unbelief. War against it, through all God's available provisions, as you would against a serpent in your house. If you sleep with the deadly snake in your room, you may find its fatal coil around your neck in the morning. You must submit perfectly to God's will or incur the penalty of disobedience. Submitting, you must dare to believe, or take the consequences of unbelief. If your voluntary associations with the world are anta-

gonistic to holiness, then meet the difficulty fairly. You will have to give up your ungodly associations, or give up God. "For what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, "I will dwell in them, and walk in them, and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." All legitimate relationships in life, I repeat, are provided for, and may be maintained in harmony with holiness; but all voluntary associations damaging to our spiritual life and usefulness are forbidden, and must be abandoned. If you consent to a divorce from forbidden associations and habits, and present your body a living sacrifice to God, then at once do what you consent to do, and having done it, steadily maintain the fact of your entire submission to God's will, and you will then not find it at all difficult to believe God's promise—"I will receive you."

"But suppose he does not receive me?" That is not a supposable case. God says, "I will receive you." Satan says, "He will not receive you," and

your own unbelief says, "O, I'm sure he will not receive me," and of course he will not, so long as you reject his facts, and credit Satan's lies.

"But what if I do not get the witness that he doth receive me?" That is not your business. Your duty is to establish and maintain the fact of your entire consecration, and the fact of your acceptance of Christ, for all that he hath engaged to do for you. The work of regeneration and purification, and the attesting witness to the work, is the business of the Holy Spirit, on the fulfilment of those two conditions on your part; and all that is as much a matter of available provision and immutable promise as the atonement, or any other portion of God's perfected provision of salvation. You must repose perfect confidence in your Holy Sanctifier.

I would not discourage any whose faith is very feeble, for I know well how to sympathise with them. I do not suppose that any poor soul has ever had harder battles with unbelief, and conquer, than I have had in my early Christian experience. But I greatly desire, my dear friends, that you may fully understand the true character of unbelief: that you may not make terms with it, but fight against it to the death. The Holy Spirit will reveal the strongholds of this hateful thing within you, just as fast as your developing faith acquires strength to grapple with it, and eject it by the power of Jesus from your heart.

In the development of our faith from pardon to

perfection, we have to encounter and overcome several formidable obstructions in the form of insidious practical errors. One of the most common among feeble believers, as well as among penitent sinners, is a modification and practical form of the old Jewish error that St. Paul so clearly advertised when he said, "My heart's desire and prayer to God for Israel is that they might be saved. For I bear them record that they have a zeal for God"—a sincere zeal for God—"but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God"—to God's righteous method of saving them by faith alone, and not by the works of the law. It is not a theoretical error with us, as with them, but an insidious practical error into which we fall, and under the paralyzing effect of which many suffer for years before they find out the nature of their disability. Now my friends, if you please, I will explain to you wherein this error has existed in your experience in the past, and wherein it exists in the experience of many of you to-day. How often have you approached the altar of consecration with a determination to be holy? You wept at the mercy-seat of God, confessed your need of heart purity, mourned over your past unfaithfulness, presented your sacrifice to God, and renewed your covenant. You arranged in your own mind a beautiful pro-

gramme for holy living—"To pray in your family morning and evening, to pray in your closet three times per day, to attend all the stated means of grace, visit the sick, give liberally to charitable objects, and in short discharge every duty of Christian life, and you felt a considerable degree of comfort in having renewed your covenant—quite an inflation of hope, anticipating the good time coming, when you shall have performed all these good things. You retired with buoyant hope and sincere desire to carry out your pious purposes to perfection, and you did the praying and all the other good things you promised, so far as the outward acts were concerned, but as for the development and perfection of the spiritual life within, you just missed it; it was not found to have increased in any perceptible degree. One fortnight proved to you that in regard to the inner life—the essential thing in your experience—you had not been any better, nor done any better, than before your special consecration. Hope was deferred, your heart became very sick, and you scarcely knew what next to do. But upon a careful examination, you thought you found out the ground of your failure—"Not sufficiently watchful, have not carefully guarded those weak points in my experience—those peculiar besetments which meet me at every unguarded gap." With this discovery your flagging hopes revived, and you were encouraged to try it again. Then you approached the altar of God with greater solem-

nity and self abasement. You mourned, and wept, and confessed your repeated failures, submitted your helpless soul to God, and again renewed your covenant, and bound yourself most solemnly in a vow, for God to live, and for God to die. Some of you wrote out your vows and put them into your Bible, as reminders of your solemn engagements with God. You tried it again with increased zeal, which gave you quite a reputation for piety among your neighbors; but, alas! in your heart you felt that it was as blank a failure as the first. Thus many sincere persons spend years in earnest struggling, and remain but dwarfs in religion. They have a great deal of motion without progression, like a door on its hinges. They travel in a circle, like a horse in a puddling machine, or in a bark-mill.

Now, what is the matter? There is something wrong. There is a screw loose somewhere, certainly as that you live.

It cannot be that you are not sincere, for I am specially addressing sincere persons.

Not because of any defect in the genuineness of your conversion to God, in the first place, for I am addressing such as were truly pardoned, and adopted into the family of God.

Not that you have wilfully departed from the Lord, for I am not addressing such. I have been describing the experience of persons who were justified by faith, and obtained peace with God," and who still have a measure of saving faith, and

some degree of spiritual development, but whose faith is sadly trammelled in its exercise, and defeated in its grand end of full salvation from the sin of unbelief, and the "purging of the conscience from dead works."

Many such, to be sure, have given up the inward struggle, and settled down in mere outward formality, with "a name to live while they are dead."

Others, too honest to live under a false guise, or too licentious to bear the outward restraints of religion, return to their sins, according to the homely illustration of St. Peter, as "The dog is turned to his vomit again; and the sow that was washed to her wallowing in the mire."

But those who have not only maintained the form, but kept up the spiritual struggle, have divided into a variety of classes, from the feeblest dwarfs up to perfect men, "filling the measure of the stature of the fulness of Christ."

Now, my dear friend, it cannot be the will of our heavenly Father that any sincere soul should struggle so hard, and so long, as many of you have done, with so little to show for it. For some of you, after the experience of years, feel in your hearts the humiliating fact, that you have not as much meekness, patience, humility, zeal for God and the souls of men, nor as much love to God and the brethren, as you had the first week of your adoption into the family of God. Hence, you always look back to that period as the brightest of

your whole Christian life. It was indeed a glorious event never to be forgotten, but surely your subsequent experience in Christian life must be far below God's standard, which is indicated by the wise man thus: "The path of the just is as the shining light, that shineth more and more unto the perfect day." And thus by St. John, "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." In a healthy development of faith and purity, each succeeding year of our experience should be brighter than its predecessor.

How shall we be able to detect the error which thus trammels our faith, and defeats its grand purposes? I can give you the theory of truth necessary for its detection, but God, the Holy Sanctifier, alone, can give you the light, by which you may come to Jesus and have it removed. That he will gladly do, provided you consent to be holy without any "ifs or buts," or stipulations of your own.

Well, just at the altar of consecration, where you so often prayed, confessed, consecrated yourself, and renewed your covenant, stood your Almighty Saviour, waiting to impart salvation, free and full, to your aching heart; but at the moment of your entire submission, when you should have believed, what did you do? Why, you renewed your covenant, which directed your longing eyes away from Jesus to a future fulfilment of your views, and it was

implied in your mind, "then I will be brought into the sweet union with God I so much desire." You substituted a renewed covenant for present believing, nay, for a present Saviour; you arose and went away, and left Jesus "standing there at the door knocking" for admission. Instead of opening the door to admit him in all the fulness of his saving power, without which it was impossible for you to do better, with a pious vow in your mouth you retired through a backway, to your own dreary work, as weak as before. How could you do any better, when you missed connection with the source of light and life? If you wish to irrigate an orchard of fruit trees, your beautiful ditches of good works will do no good unless you lift the flood-gate and turn on the water. At that important point of submission, to be sure, you ignored the record of your past works, pronounced them filthy rags, and threw them away, but what then did you do? You gravely promised the Lord some more of the same sort, or as you believed an improved article. You told the Lord you certainly would do better next time, but a fortnight's experience proved to you that they were of the same sort precisely, and not a bit better than the old stock. Then the old "accuser of our brethren," and our sisters as well, came in upon you like a flood, and you said to yourself, "dear me, what shall I do? I thought I had gotten such a start in the way of holiness that I never would get back here again! But here I am in the same old

formal track, subject to the same petty annoyances, doubts and fears."

O, how glad I was when the Lord, in mercy, revealed to my poor heart this insidious error of "going about." It is the more difficult of detection because every thing embraced in those vows and covenants is a good thing, and how such a good thing, or combination of good things, can involve such a radical error, sapping the very foundations of our religious experience, is the problem to be solved. The desire that led to these vows is all right, for God the Spirit wrought it in your heart; and vows and covenants are right, in so far as they are a means of bringing you to a present perfect surrender to God, and a present acceptance of Jesus as your present perfect Saviour. But as you are running on the Gospel track, under the pressure of this heaven-wrought desire, into the depôt of full salvation, look out there, look out! just at the entrance of the depôt the devil adjusts a very ingenious "switch," and if you are not careful, you will be caught on this satanic "switch," and carried off the direct, and only track, leading into this glorious depôt, on to the old circuitous Jewish track of going "about to establish your own righteousness, instead of submitting yourself to the righteousness of God;" and round and round you will go, and wonder why you do not get in.—"Almost in," you say to yourself, "I can see in. Surely I will get in soon." Surely you will not go on that track. It don't lead in

at all. It is the wrong road. I spent several years on that road, and have thoroughly threaded upon my knees the dark labyrinth of legal complications, and am, hence, from experience, somewhat prepared to give advice to my young friends, and profoundly to sympathize with them in their struggles.

When I got light on this subject I changed the order of the arrangement at once.

I said, "O Lord, I have been very unfaithful, and I am very sorry"—not that I had yielded to known sin. I had been struggling to be holy from the night I was converted to God, and had been kept from sinning.—"I have tried a hundred times to be holy, and failed every time. I am very sorry, but, O God, I have no confidence in the flesh, or in any efforts of my own. I have tried, and tried, till my heart is sick. I know I will never be any better, nor do any better, unless my heart is made better. However much I may desire it, and however sincerely I may try, I am sure I can never be any better than I have been, nor do better than I have done, unless renewed in the spirit of my mind." I was stripped of all hope from anything I had done, or could do. Not a peg in all the future of my life on which to hang a hope or tempt to a postponement. Then the crucifixion of the flesh, with its fallacious hopes and plans of reformation, dressed up in the most pious phraseology as they are, was perfected. My conscience was purged of dead works, and I was let down into the vale of self-abasement and

self-despair, and down in that vale of self-conscious impotency, my feet rested firmly on the “rock of ages cleft for me,” and Jesus “was made of God unto me wisdom, and righteousness, and sanctification.” Then I learned practically, what I had all through believed as a theory, that as in justification by faith, so in the entire sanctification of the heart, it was “not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour.” If so, why not now, or the very moment the Holy Spirit reveals the inherent and accumulated corruptions of our nature, and the plague of unbelief in the heart?

In this experience of full salvation from sin, unbelief, and dead works, I did not attain to the beatific altitude of Mount Nebo, and exult in visions of heavenly glory, but received a new baptism of legal fire, that consumed those dead works and fallacious hopes; and in utter self-conscious helplessness I learned to cling to Jesus in all the simplicity of a child. No longer saying, with self-confident Peter, “Though all deny thee, yet will not I. Though I die with thee, yet will I not deny thee;” but rather, “Every moment, Lord, I need the merit of thy death.” If left to myself for one moment, that very moment I will sin against thee. Not that I have any sympathy with sin. I abhor it more than death, but self-confidence is abnegated. I know that such

is the helplessness of human nature in this struggle, and such the number and potency of the evil influences that surround me, that nothing short of the almighty power of Jesus can keep my heart from sinning. The purified heart feels, as no other heart can, its utter helplessness; but it never relaxes effort, nor adopts the complaining apology of wicked unbelief, and say, "Poor human nature, it can do nothing, and it is no use to try. Nay, the very light of the purifying spirit that reveals our utter helplessness, reveals the remedy, adequate and available now, and every moment to the end of life. We can hence joyfully sing with the sainted Wesley—

"Every moment, Lord, I have
The merit of thy death."

"Not that we are sufficient of ourselves to think anything as of ourselves, but our sufficiency is of God." "I am crucified with Christ," says St. Paul, nevertheless, I live; yet not I, but Christ liveth in me, and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me."

When I was thus crucified with Christ in the full and final destruction of self-dependence, I learned the happy art of living by faith in the Son of God, and then the good things embraced in my oft-repeated vows and covenants, I secure of course as the legitimate fruit of a present entire consecration to God, steadily maintained as a fact, and my perfect confidence in God's provisions and promises

as immutable facts, and my present acceptance of Christ for all that he hath engaged to do; never questioning whether he will do this or that, which is embraced in his covenant engagement, but gratefully accept his facts with unwavering confidence, and cling to him. He that "thus believeth shall never be confounded." I have thus been enabled, through extraordinary vicissitudes and trials, to walk by faith for over twenty years. Never since I was thus "crucified" and "purged from dead works" have I made any vows pertaining to the inner life, and looking to a future fulfilment.

If a man has occasion to promise to God or man to do anything within his power, let him vow and pay in due time. And sinners and believers, who have been vowing to be the Lord's, let them "pay their vows now unto the Lord in the presence of all his people." But the practical end to be realized is a present surrender to God, and a present acceptance of Christ, and in him the embodiment of all his covenant provisions and engagements. If the beautiful form of covenant used by Wesleyans, the first Sabbath of the new year, is carefully guarded by the individuals using it, so as to make it an instrument of leading at once to this vital covenant union with Christ, and not on to the fatal old route of "going about to establish their own righteousness," it will be an instrument of good to them.

A local preacher in Tasmania came to me one morning holding out in his hand the said little

covenant book. His tears were flowing freely. They were tears of joy, mixed with surprise and regret. Said he, "Do you see this little book? I have been repeating this covenant for many years. It is a very good thing, but it has been the means of promoting in my experience the dreadful error of going about instead of submitting and accepting now. It is not the fault of the book, but of my blind unbelief."

A man who is perfectly loyal to his country is not continually promising that he will be. It is a fixed fact that he steadily maintains, and exemplifies.

A man who is simply honest, is not continually pledging himself that he will not outrage the rights of his neighbor.

A man of truth is not repeating his vows and pledges, not to tell lies. Vows and pledges belong to those who have outraged, disjointed relationships with God or society, to repair, but when a man has been brought into his right relation, let him avowedly and honorably maintain it. To hear a man repeatedly pledging himself to do the honest thing, at once furnishes ground of suspicion that there is within him a conscious defect in his own integrity. And yet an honest man is not indifferent as to his reputation for integrity, but steadily maintains the true principles of it in his own heart, manifests it appropriately in his outward relations, and vindicates it if assailed.

Another error in the experience of many believers

usually allied to this legal struggle of "going about," is the effort to predicate their faith upon their feelings. When they feel strong joyous emotion, they seem to have strong faith, but when their feelings ebb, their faith sinks in proportion. Their whole religious life seems to be made up of impulsive struggles, fitful and variable as a weather vane. Well, that is immeasurably better than rebellion against God, but there is a "more excellent way."

Our feelings are liable to a thousand changes, it may be, from causes within and without, over which we have no control, but our loyalty to God should not change, our confidence in God should not change. All the feeling I ask in order to the maintenance of a perfect faith in Jesus is the consciousness of my perfect submission to his will. Maintaining the fact of my entire consecration to God, I have only to trust him—believingly accept his perfected provision in Christ. "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in"—providential—"darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God."

A minister of the Gospel in Illinois once said to me, "It is very hard to trust in God under those dark providences in which one cannot see the hand of the Lord."

I believe the good Spirit suggested the thought to my mind, with which I replied, in simplicity, "My brother, if you cannot trust a man out of your sight,

that fact is in evidence that you have no confidence in him." Now, we ought to have sufficient confidence in God to trust him, whether we see him or not. It is the province of faith to walk in the dark, and thus lead us into the light of joyous experience. The kingdom of heaven is "righteousness, peace, and joy in the Holy Ghost." The essential embodiment of it is righteousness. There is not much emotional feeling in that. Peace is a blessed fruit of it, that will become abiding in proportion to the healthy development and steady exercise of our faith. "Joy in the Holy Ghost" is the boiling point of joyous emotion, the very intensity of which precludes the possibility of its constancy. It would keep us continually on the mount of transfiguration, while our duties lie mainly in the battle field below.

The fiery ordeal necessary for "the trial of our faith" may often for a season suspend the sweet consciousness of those precious fruits of peace and joy. Then we must walk firmly by simple faith. "The just shall live by faith." "We walk by faith, not by sight," or mere sense of feeling. We have an illustration of this in the experience of father Abraham, when by divine command he laid a sacrifice upon the altar. Having fulfilled the condition on his part, he stood back to see the fire of God come down and consume the sacrifice; but it did not come. His sacrifice lay there in the heat of the sun till the scent of it attracted the

eagles and vultures. It was very discouraging. Just there many give up the struggle for entire holiness; for when you "present your body a living sacrifice" to God you may be sure the fowls will be down upon you in all manner of shapes—diabolical and human. But Abraham was not to be done out of his right relation to God by any such discouragements. "When the fowls came down upon the carcasses, Abraham drove them away." They stood no chance at all before the "waddy" of the old veteran. Thus the dreary day of waiting passed away, and no attesting fire from heaven. "And when the sun was going down a deep sleep fell upon Abraham; and, lo! an horror of great darkness fell upon him." Poor old patriarch! he probably had not felt so badly for a year, as just then in the act of high obedience to God. Just in that emergency many doubting souls fail, at the very threshold of full salvation. The very ordeal necessary for developing and testing their faith becomes the occasion of discouragement and demoralisation. What a pity! O, if such would steadily maintain their facts, and stand by faith, it would soon bring them into glorious liberty. Abraham patiently endured the sleepy chill upon his feelings, and "the horror and the great darkness," and he would have waited there doubtless till the blasts of winter would have blown upon his bleaching bones. When his faith was thus sufficiently tried, God revealed himself in matchless mercy to the heart of

his confiding servant, and his faith achieved one of the grandest victories of his life.

During a recent series of religious services in the city of Adelaide, I heard a worthy brother in a public fellowship meeting say, "I determined, by the help of the Holy Spirit, to establish and maintain my facts, according to the instructions we received from the pulpit. Fifty times a day, for more than a week, I presented my body a living sacrifice on the altar of God, or re-ascertained the fact that I was wholly submitted to his will, but got no relief; but I stood to it, clinging to Jesus, and then after a week or two of patient waiting and believing, fifty times a day I realized that the blood of Jesus Christ did cleanse me from all sin. I realize daily now that it cleanseth me from all sin." Six months have elapsed, and he is still maintaining his facts, and walking in the light.

CHAPTER XIII.

PERFECTION OF FAITH—CONTINUED.

THAT act of believing, my dear friends, which instrumentally brings us into our true relation of holiness unto the Lord, may appropriately be regarded as perfect faith, in the good sense of exactly serving the purpose for which it was designed; but it is not merely an isolated exercise of faith bringing us into harmony with God, but a momentary continuous exercise keeping us in harmony with God. The very conditions of our being, and our associations, require a continuous cleansing of the heart. The legitimate exercise of our essential appetites, passions, and powers of mind and body, and their contact with the impurities of this world, would, no doubt, lead to moral contamination, but for this momentary cleansing. The blood, for illustration, in its circulation through the system becomes charged with carbonic acid gas, and other impurities, and requires a momentary cleansing. If, having returned through the veins of the heart, it is allowed to go out through the arteries in this impure state,

it would poison the whole system, and sap the foundations of life. Where shall we obtain a purifying element to meet this demand? Whatever is really necessary for mind, body, or heart, God hath supplied in great abundance, and the application under suitable conditions is simple and easy. This demand of the blood has its supply in the oxygen of the atmosphere. The supply is inexhaustible. God hath enveloped the whole world with it to a depth of nearly fifty miles, and the application is easy. For every jet of blood thrown through the ventricle of the heart into the lungs we inhale a portion of air. The blood is thus oxygenized, and purged of its impurities and returned to the heart, when it is thrown out through the arteries, conveying vitality and strength to every part of the system. The poison is thus continually purged out, and thrown off with every respiration.

The same God, who provides so amply for this demand of the body, provides with a profusion of supply, worthy of himself, in the purifying atmosphere of the all-cleansing blood of Jesus; the condition of its application, believing, corresponding with the continuous act of breathing. Not a wearisome, laborious exercise, but simple and easy; and becomes increasingly so by habit, if the conditions are suitable. But notwithstanding the abundant supply of air, many persons die for want of it, not because of any deficiency of supply, but because their position in close rooms, or low miasmatic

regions, deprives them of access to it, or their condition of health, as in asthmatic diseases, for example, renders the application very difficult. So spiritually, if a soul abides in close rooms of selfishness, or in the low, sickly regions of unbelief, or becomes asthmatic through sinful compromises, the application of the purifying blood is rendered difficult or impossible in proportion to its want of suitable adjustment to the laws of the kingdom of Jesus. On the mount of holiness, the purifying breezes blow continually. There the clear light shines high above the dense fogs that spread over the vales beneath. There we "walk in the light, as God is in the light, and have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin." On the orbit of the soul's right spiritual relation to God, the "Sun of righteousness" never sets. It is its eccentric deviations from its orbit that brings it into spiritual darkness, and into collision with other bodies, often, too, with such terrible concussions as to produce scars and fissures which it will carry to the judgment. It is a great mercy that though it may involve legal penalties of a physical or constitutional character, which though often incurable in this life, will not preclude the restoration of the soul to its spiritual orbit, or its moral harmony with God. It is impossible to violate law without laying ourselves liable to its penalties, and although physical laws are inferior and often subordinated to moral law, still it is evidently not the design of the

Saviour to change the general administration of his physical and providential government to accommodate the irregularities of his saved people in their relation to those laws in this life. Though their spiritual relation may be in perfect harmony with God's gospel arrangements, if they, through mistake, violate any physical law pertaining to their own bodies or to society, such as financial, social, or civil laws, they must as certainly become obnoxious to penalty as the vilest rebel against God. Moreover, Christian perfection does not necessarily secure any temporal advantage under the natural government of God, but may often, for purposes of discipline, involve peculiar disabilities in the form of persecutions, and providential reverses in all their variety.

A Christian's faith can hardly be said to be perfected unless he can intelligently reconcile these apparently adverse facts in his experience with God's gracious purpose and providential administration over him. It was a prominent feature in St. Paul's instruction to his infant churches thoroughly to explain this subject. It was the more necessary because of the various erroneous expectations entertained as to the character and ends of the Messiah's mission.

The Jews expected extraordinary political advantages, and all who waited for his coming seemed to expect deliverance from the temporal woes under which the whole creation had been groaning from the first introduction of sin into the world. Hence

“the earnest expectation of the creature”—physical humanity—“waited for the manifestation of the sons of God,” to see in them specimens of the delivering power of him who had avowedly come “to restore all things.” But they saw in the example of St. Paul, Silas, Luke, Timotheus, and all the rest, men of “like passion with themselves, not only subject to the ordinary disabilities of mankind, but peculiarly exposed “to reproaches, necessities, persecutions, and distresses for Christ’s sake.” The thing was extremely ridiculous to unbelievers, and taken as conclusive evidence that Jesus of Nazareth was not the Messiah, or that he had failed in his mission, or that those suffering followers of his were great hypocrites; and hence left to suffer. Although the young believers would reject such conclusions from those premises, still these disappointing distressing facts in their experience were shocking to their faith.

Most likely St. Paul anticipated that the saving, tried, fruitful faith, of the believers in Thessalonica, might be defective in its application to this very thing, when he says in his first letter to them, in his yearning sympathy on their behalf, “Wherefore when we could no longer forbear, we thought it good to be left at Athens alone; and sent Timotheus, our brother, and minister of God, and our fellow laborer in the Gospel of Christ, to establish you, and to comfort you concerning your faith; that no man should be moved by these

afflictions; for yourselves know that ye were appointed thereunto. For verily, when we were with you we told you before that we should suffer tribulation, even as it came to pass, and ye know. For this cause, when I could no longer forbear I sent to know your faith, lest by some means the tempter have tempted you, and our labor be in vain." When Timothy returned, bringing him "good tidings of their faith and charity," he was comforted, and filled with joy in their behalf, but still felt such desire for the perfecting of their faith that he goes on to say, "For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God; night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith." If he succeeded in perfecting "that which was lacking in their faith," then in the Gospel sense they had a perfect faith—answering effectively all the practical purposes of faith.

We have had long standing opportunities of learning the spiritual nature of Christ's mission and kingdom, and that, though believers forfeit no rights in becoming disciples of Christ, yet they can claim no peculiar temporal privileges because of their glorious relation to Jesus; but from the very antagonism of their spiritual life to the carnal world, and for purposes of discipline, they must suffer tribulation, still the faith of a large proportion of believers in relation to this very matter is, I

fear, very defective. They don't exactly understand why it is that, though they called of God "according to his purpose," they should suffer these things, and cannot fully appreciate the fact that "all things work together for good to them that love God."

This lack in their faith manifests itself in a variety of ways, one or two of which I will mention for illustration. I heard a pious lady yesterday complaining of the temptations of Satan. She thought if the wicked one was chained or banished from the world altogether, going to heaven would be easy work; and how to reconcile his diabolical presence and agency with the wisdom and effectiveness of God's special providence, was a difficulty she could not solve.

I have often heard poor doubting souls say, too, in regard to the opposition of bad men and women, "O, I could bear anything from God. I would be willing to die for Jesus; but God has nothing to do with the mean conduct of my neighbours, and I can't stand it."

I heard a woman in Melbourne, who maintained a respectable social position, and a profession of religion for years, complaining of the bad treatment she had received of a certain person, of whom she expected better things; and her feelings of indignation became so intensified, that she said, "I believe that portion of our Lord's prayer, 'Forgive us our trespasses, as we also forgive them that trespass against us,' ought to be amended, for it is utterly

impossible for anybody to bear meekly what I have to bear; and to forgive such a wretch is out of the question." I doubt if she had any saving faith at all.

But many who have saving faith, nevertheless have great difficulty in reconciling these things. The principal grounds of their embarrassment are indicated by such questions as these: "Cannot God prevent these temptations of Satan, and these persecutions from men? If so, why permit them? If he cannot prevent them, is not his power and providential government defective? and hence the grounds of our faith defective? I cannot command time now to go very fully into an elucidation of this subject, but will try and explain it sufficiently for the practical end of contributing to supply in this relation what is "lacking in your faith." As I have before explained, God never invades the orbit of the human will, or the orbit of the will of any rational moral subject, but everything outside of that orbit falls under the administration of his absolute special providence. Thus while he has not the least complicity with the iniquity of bad men or devils, or the errors of good men, he has, without the slightest interference with the moral agency of his subjects, perfect control of every force in the universe outside the orbit of the will of his responsible creatures. Hence, when any agency, good or bad, reaches me, it is an expression of God's will concerning me. Something for me to learn, enjoy, do, or suffer.

It is said of an aged widow that she was dependent on charity for her bread, and could specially appropriate that portion of the Lord's prayer to herself, "Give us this day our daily bread." One day a company of boys in passing her cabin, heard her praying for her daily supply, and thought they would have a little fun at the expense of the good old woman's faith. So they ran off to the baker's and bought a few loaves, and threw them into her cabin. The old saint saw the bread tumbling about her, and broke out into an exclamation of praise to God.

The boys came in and said, "Well, old woman, what are you praising the Lord for?"

"O, I am praising him for the bread he sent me, in answer to my prayer!"

"What a poor superstitious old woman you are. The Lord did not send you the bread. We bought it of the baker, and threw it in ourselves. The Lord had nothing to do with it."

"Ah, my dear boys, you don't understand it. The Lord sent me the bread in answer to my prayer, no matter if the devil brought it." Just so of every good gift we receive. So also with all the temptations of Satan, and all the various opposing forces of men. Not one of them can touch me, or you, or any believer, without passing through the domain of God's absolute special providence; and the fact that he allows them a passage to me, is an expression of his will concerning me. Something for the

development of my mind, to increase my knowledge of men or devils; to try and thus improve the effectiveness of my faith; to exercise, and thus improve essential Christian graces, meekness, patience, humility, forbearance, brotherly kindness, sympathy with those of like trials, and hope. All these "things work together for good to them that love God." We must be sure to establish and maintain our right moral relation to God, and carefully guarding that gap, we have nothing to fear. "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass"—bring that to pass which is best for us. However profound the mystery, or deep the darkness involved in the disciplinary ordeal, "He shall bring forth thy righteousness as the light, and thy judgment as the noon-day." It is quite within the power of my will to defeat God's gracious purposes concerning me, but no other force in heaven, earth, or hell can. The denial of this fact is an admission that men or devils may thwart God's purpose concerning me, and hence, that I have no reliable basis of faith in God's providence. But the fact is clearly revealed, in connection with this very subject, that "nothing can separate us from the love of God," nor hence frustrate his designs in regard to such. Hence St. Paul's triumphant conclusions from an elaborate argument on the subject: "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?"—O dear,

says the doubting soul, can it be God's will that his children are subject to all these things, embracing the worst agencies and designs that can be imagined? Yea, replies St. Paul, "As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature." This enumeration embraces every imaginable thing that can possibly oppose us, in all time present and to come, in all space from the utmost height to the deepest "depth;" in all states of "life or death," of all varieties, angelic or human, singly or organized; and if by possibility, in this world or any other world, we may encounter any hideous nondescript, call it that "any other creature" which added to all the deadly train before enumerated, singly or combined, shall not "be able to separate us from the love of God which is in Christ Jesus our Lord." We have nothing to do, my dear friends, but to attend to our own business, maintain by faith our right relation to God, as his loyal, loving subjects and children, and we are bound to come out all right. "Keep thy heart with all diligence,"—my brother,—"for out of it are the issues of life." "Be thou faithful unto death and thou shalt obtain a

crown of life," in spite of all the opposing powers of men or devils.

Let us then have done with heart complainings about God's providential arrangements, which are for purposes of discipline and development in the things essential to our happiness and usefulness in this world, and our preparation for the crown of glory in waiting. For it should be remembered that those complaints about the existence and conceivable workings of Satan in the world, and our suffering from bad men and women, are, in fact, murmurings against God for permitting these forces to oppose us; for without a doubt God could eject all the legions of devils from this globe at a word, and not one of them can even enter a swine without his permission.

He could just as easily, without the least interference with man's moral agency in its appropriate sphere—the orbit of the will in the interior empire of our moral nature—restrain and prevent the overt execution of the evil devices of every heart in the world. If such measures would bring more souls to Jesus, and to heaven, I have not a doubt that God would just do that thing; but he sees that his clearly revealed way is the best, and, with all due deference to the opinions of his doubting, croaking subjects, pursues the even tenor of his way.

What, then! are we to enter into sympathy with the nature or designs of these evil agencies, diabolic

and human, that God is thus pleased to lay under contribution in his disciplinary arrangements for the trial of our faith?

Nay, we must abhor that which is evil, as God himself does.

Why doth God employ evil agents in carrying out the purposes of his providential government?

Because his providential government is adjusted to the conditions of a world full of such agents. The evil devices of their hearts are independent of his will, and directly opposed to it; and they thus defeat his purpose of mercy in regard to them. To restrain and prevent entirely the outward manifestation of their heart iniquity would make a false showing of human nature, and hence blind the world to the facts of its own deep depravity, and hence to the necessity of an atonement, and God's provision of mercy in Christ, and preclude the possibility of our being able to appreciate or justify God's administration of justice. Yet these bad passions of mankind are thus permitted to manifest themselves in but a small degree compared with their real heart corruptions.

The rumseller, for example, who forecloses a mortgage on the farm of his victimized neighbour in payment of the bar bills that ruined him, and cast the mildew of hell on his poor family would thus grasp the title to a hundred farms if he could.

The filthy debauchee who seduced the young lady—who in a fit of despair to cover her shame,

dashed herself into eternity over the Newcastle Cliffs, an hundred feet in height, would thus seduce fifty unsuspecting young ladies if he had the opportunity. The same is true, to a greater or less extent, of all classes of sinners; so that what God doth "restrain," exceeds, perhaps, a thousand fold what he permits and "makes to praise him," by such a manifestation of the real facts as they exist in the hearts of sinners, as will clearly reveal to mankind their deep depravity; and hence their utter unfitness for heaven without "the washing of regeneration, and renewing of the Holy Ghost."

Moreover, since mankind generally, and believers in Christ particularly, because of the carnal enmity of sinners against their master, must suffer from their necessary relation to these evil agencies, it is a great mercy, and a commendation of the wise administration of God's government, that we have compensative advantages in the gracious disciplinary benefits God is pleased to work out of all these for good to them that love him. I believe also that God doth the best thing possible for all classes of rebels against him until they destroy themselves, and perish by their persistent resistance of the Holy Ghost. These remarks refer specially to the evil agencies of bad human beings, which God restrains or permits, as may best serve the purposes of his moral government over the world.

The probable reasons for allowing Satan to come into this world and remain, I have before explained.

The smallest degree of faith necessary to prepare us for heaven will give us the victory over all the devils that the Lord will allow to tempt us. He works only in the children of disobedience, and it is because they are children of disobedience that they are delivered over to the tyranny of Satan, but for which they would sink down in carnal sleep and self-deceptive security, and it would probably be much more difficult to bring them to Christ than it is now in the present relation of things.

Well, then, if the access of bad men or devils to us is an expression of God's will in regard to us, are we tamely to submit, and allow them to have their own way in outraging our rights, and the laws of God? Their wicked nature and devices are in direct opposition to God's will. It is the permitted access of these evil forces to us, that manifests God's will as to the disciplinary end of the struggle that must ensue. We must accept the conflict as under the appointment of God's wise providence, and adjust ourselves to it with the wisdom and faith becoming rational subjects of God's government, and soldiers of Christ. Turn a deaf ear to it, flee from it, cry for, and confidently expect deliverance, face it, defy it, defend the right, just according to the nature of the case. With commanding faith in God's providence we should "in patience possess our souls," and standing in the right, maintain first the glory of God, in the best end of his spiritual

Kingdom, and then, subordinately, our own God given rights.

Again, these "all things" which God, in his wisdom and love, hath working for us, to our real advantage, embrace not all the forces in this world, essentially evil in themselves, with their evil purposes, but the errors and inadvertencies of good men and women, and our own errors as well.

As before remarked, our moral harmony with God does not preclude our liability to mistakes of judgment, nor hence mistakes in theory and practice. These mistakes must violate physical laws in some of their varieties, and such violation will lay us liable to their legitimate penalties. If we presumptuously throw ourselves down from "the pinnacle of the temple," it is a sin which throws the sinning soul out of its moral orbit—its right moral relation to God—and he may expect to lose both soul and body. If he fall over it by mistake, his sad mistake does not disturb his moral relation, but this blessed moral relation does not exempt him from the legitimate penalty of his fall, by which his neck is broken. To be sure, the moral laws of God's government, as before explained, are of a higher order than his physical laws, and hence, in any case in which they may come into conflict with each other, the moral laws predominate, and the natural in so far are suspended. Thus among the signs and wonders divinely attesting the mission and the

message of the men whom God employed to communicate his Gospel, the Saviour said, "They shall speak with new tongues; they shall take up deadly serpents; and if they drink any deadly thing, it shall not hurt them." Every miracle involved a suspension of natural law, or manifested a power superior to it. And so now, though miracles, proper, having a definite end, which was met in perfecting the revelation of the Gospel, are not, therefore, perpetuated, still all physical laws are subordinate to the laws of Christ's spiritual kingdom, under the administration of God the Holy Spirit. The real cause of natural death, for example, is, I believe, in any and all cases in our moral relations to God, and not simply in the occasions, or ostensible causes of death. Every soul in the world is under the immediate care of God the Holy Ghost. The great object of his mission is to lead them to Christ, and save them, if they will consent, and walk after him. He does not, I believe, set his contraband seal on any soul, marking it as "a vessel of wrath fitted for destruction," till by its own acts it has destroyed its spiritual receptivity, and is hence incapable of being saved. Till the soul, under the administration of the Holy Spirit, is thus fitted either for heaven or hell, he guards that soul against the shafts of death. Hence in the violation of laws that would legitimately involve death, he permits or suspends the death dealing penalty, according to the demands of the moral relationships of that soul. Hence the

“miraculous escapes” from death which occur so frequently. Some persons ascribe them to inexorable fatality; some to mere accident; and some to an extraordinary providence.

A friend of mine who carries a large bullet in his body, said to me, “according to the laws of physiology and anatomy, I have no right to be alive.” I believe that according to ordinary physical laws, multitudes about us “have no right to be alive.” They survive not by any charm of fatality, nor chance, nor even an extraordinary providence, but by the ordinary providence of God, in relation to his spiritual kingdom. I believe, however, that in regard to persons who erroneously, or otherwise, break physical laws, if they cannot be cured of that, it will lead the Spirit to force up his awakening work, which will rapidly bring the moral issues in their case to a crisis, and natural penalties will be allowed to take their course. When the real cause for death transpires in our moral relations, then any one of the ten thousand occasions for death will suffice to “loose the silver cord,” and close our probationary career.

Well, it is a comfort to know that all these mistakes, with their dreadful penalties, are among the “all things that shall work together for good to them that love God.” It is not better for us, remember, to fall into mistakes and blunders, and expose ourselves to their penalties; we must, if possible, avoid them. But if we should fall into them,

God will incorporate them into his disciplinary arrangement for our good, and turn them to the best account under the circumstances. One end will be to correct the blindness or weakness which occasioned the mistake. Another will be to use the penal consequences of them for general purposes of mental and moral development.

While, therefore, we should earnestly seek the best light for the correction and avoidance of mistakes, we should not sit down in discouragement and allow unbelief to use those penalties against our faith. When the cause is past, and we have learned from it the best lessons we can, while the effect is pressing us sorely, remember it is now one of God's disciplinary instruments, holding the place of some other kinds of trial, which we would have in the absence of this; and hence we should bear those penal disciplinary trials with as much thankful patience as any others. There are unfathomable mysteries in the doctrine of Divine providence, but all the practical facts necessary to an intelligent, living, conquering faith, are clearly revealed in the Bible, and in God's manifest system of providence daily administered. I but incidentally glance at the subject here, for the practical purpose of showing the relation of a perfect faith in God to it. Many persons, to be sure, may have a perfect faith exactly answering the ends of faith, in their salvation, whose knowledge on this subject may be very defective, but still it is a matter of great importance that we

“increase in the knowledge” as well as “in the love of God.” Indeed, the discharge of our daily duties, and the daily application of God’s promises, are so intimately associated with the daily providence of God over us, that a knowledge of such practical facts and principles manifested in the administration of God’s moral government, as we have had under consideration, greatly assists our faith, and tends to the stability of christian character. Faith, however, and not knowledge, nor any other exercise or attainment, is the simple grand condition of our salvation from first to last, but it must be exercised in its true relation to obedience, and manifest itself appropriately in all the fruits of holiness.

CHAPTER XIV.

PERFECT LOVE.

THE fulfilment and maintenance of those two conditions—perfect submission to God's will, and perfect faith—brings us, my dear friends, into that sweet union with God thus illustrated by St. Paul:—"God is love; and he that dwelleth in love, dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment." Love is not the result of a direct volition. We do not love any object by simply resolving to love it. We love no object only as it, upon some kind of an acquaintance, commends itself to our affections, on the ground of its own peculiar loveliness, or what it is to us, or both. So this union with God, illustrated by the terms, "dwelling in him, and he in us," secures to us such an acquaintance with him, revealing so much loveliness, both in himself, and in what he is to us, that we cannot but love him. "Herein is our love made perfect." Love is a spontaneity under certain favourable conditions. Supreme love to God spontaneously arises from this perfect union with him.

Many persons spend much of their time in trying directly to love God with all their hearts, by some kind of a sentimental process, and sing,

“ ’Tis worse than death my God to love,
And not my God alone.”

But they cannot work up the genuine thing, which will enable us “to stand,” nay, “give us boldness in the day of judgment.” There is but one way to get that, which is by that perfect “faith which works by love, and purifies the heart,” and brings us into fellowship of the Holy Sanctifier, “dwelling in God, and he in us.” Two cannot thus dwell together except they be agreed. God must submit to our will, or we to his; and as our will is so likely to be wrong, and very capricious at best, till it is brought fully to blend with the will of God; and as his will is perfectly right, always right, and perfectly consistent with our best interests, in time and in eternity, it becomes our imperative duty to submit perfectly and continuously to God’s will, and submitting, accept in perfect confidence his adequate provision in Christ for our salvation.

The reasonableness of such principles and facts must commend itself to any sensible sinner, to say nothing of spiritual enlightenment.

To say that, in such a relation, “our will is lost in the will of God,” is an exaggeration of the fact. God does not ignore or suspend by this work of heart purity and perfect love, any faculty of our minds, or function of our moral constitution; but

there is a perfect acquiescence and cheerful blending of our will with the will of God, which becomes the rule of our hearts, and conformity to his will becomes our supreme pleasure.

Many persons, however, maintain that such an attainment is impossible in this life. If so, then St. John, and the rest of the apostolic writers, nay, the Holy Spirit who spake through them, must have labored under a great mistake in regard to this important subject. Such persons would not like to accept such a conclusion, yet it is the legitimate conclusion from their premises.

The fact is, instead of being unreasonable or impracticable, it is simple, reasonable, and beautifully appropriate. God required that much of the old Hebrews four thousand years ago, and certainly could not ask less of us, under the full manifestation of the Gospel. Why, every man expects that of his wife, and the wife of the husband, in the subordinate sense appropriate to their matrimonial relationship,

If, my brother, your wife should say to you, "My dear husband, I love you, you know I do; but there is a man across the street whom I love as much as I love you; I don't know but a little more"—that would be death to you. You can bear very well with defects in her memory, or with bodily defects. However great your regret that such defects exist, they don't touch the sacred bond that makes you "twain one flesh." But a defect in fidelity, con-

fi'ence, and love, is an outrage upon your marriage union.

This very figure is employed repeatedly by the Holy Spirit, both in the Old and New Testament Scriptures, to illustrate this very subject.

The Prophet Ezekiel fully elaborates this figure, and brings out clearly the degradation from which God hath exalted us to this glorious union with himself. The figure was then applied to the Jewish church; the body of true believers is denominated the Bride of the Lamb, and Christ is the Bridegroom. The relation of the church collectively to Christ is but the aggregation of her individual relationships; hence the figure applies appropriately to each individual, comprising aggregately the body of believers.

God said to Ezekiel, "Son of man, cause Jerusalem to know her abomination, and say, 'Thus saith the Lord God unto Jerusalem! thy birth and thy nativity is of the land of Canaan; thy father was an Amorite, and thy mother was a Hittite; and as for thy nativity, in the day thou wast born thy navel was not cut, neither wast thou washed in water to supple thee; thou wast not salted at all, nor swaddled at all. None eye pitied thee to do any of these things unto thee, to have compassion upon thee; but thou wast cast out into the open field, to the loathing of thy person, in the day that thou wast born. And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee, when thou wast in thy blood, live!' " Then

he goes on to describe how he brought her up, adorned her, made her his bride, and set her up as a queen among the nations. Should she not have been true to him? Should she not have maintained perfect fidelity to him, perfect confidence in him, and perfect love for him?

That is a good illustration of the deep degradation and utter destitution from which God has exalted every sinner who has now the honor to dwell with God in the bonds of a spiritual union, more sacred, endearing, and enduring, than the matrimonial relation can possibly be.

You well remember, my friend, when God found you in the old field of carnal nature "in your sins and in your blood." It was my privilege, a few years ago, to visit the spot where over twenty-four years ago God found me in my sins, and saved me from death. I defined the spot as nearly as I could, and kneeled down there and thanked God. Then, recalling in detail the occasion I was commemorating—the hardness, the darkness, the coldness of spiritual death, the repellant forces of carnality, stimulated and plied by satanic agency—my despair and misery, my surrender to God, and my acceptance of Christ, my deliverance from the power of darkness, and translation into the kingdom of Jesus; and recounting an experience of, then, nearly twenty years in the blessed relation with God, to which I had been admitted, with a heart overflowing with humble grateful emotion, and perfect love,

I praised God again. Before I rose from my knees I sang Dr. William Hunter's hymn, appropriate to such an occasion:—

Sinking and panting as for breath,
I knew not help was near me,
And cried, O, save me, Lord, from death,
Immortal Jesus, hear me.

Then, quick as thought, I felt him mine,
My Saviour stood before me;
I saw his brightness round me shine,
And shouted glory! glory!

O, sacred hour, O, hallowed spot,
Where love divine first found me,
Wherever falls my distant lot,
My heart shall linger round thee.

And when from earth I rise, to soar
Up to my home in heaven,
Down will I cast my eyes once more,
Where first I was forgiven.

You remember that time in your experience, my brother, and you remember it, my sister in Jesus; and the loved ones that wept over you, prayed for you, and rejoiced with you! Some of them have crossed the dark river, and have gone up to their home in heaven. Others are still, though far away from you, it may be, battling away in Zion's war. But O! the compassionate God that saved you, and took you into such a glorious union with himself—should we not be true to him, should we not maintain confidence in him, and love him supremely? The prophet in further elaboration of this figure represents Jerusalem, the bride of God, as proving

utterly false to him, "as a wife that committeth adultery, which taketh strangers instead of her husband," and the result is thus expressed in God's own words, "And I will judge thee as women that break wedlock and shed blood are judged; and I will give thee blood in fury and jealousy."

Have we all, spiritually, been true to God? I am afraid we are not half so careful to maintain our right relation to God, as we should be. There are multitudes of those professing to be in this blessed union, as the bride of the Lamb, who, though in their marriage relationship would not bear the slightest insinuation reflecting on their fidelity and love, they seem to think but little of confessing their want of faith and love in their spiritual bridegroom.

I was leading a class in the town of Yass, N.S.W., a few months since, and a sister, in telling her experience, said, "I am thankful for as much of" the love of God as I enjoy in my heart, but I do not love God as I once did."

I replied, "What a pity! Sister, if you should say that of your husband, it would nearly kill him." My friends, our practical standard on this subject is, I fear, quite too low. We should at least be as careful to honor our glorious relationship to the heavenly bridegroom as we are to honor our matrimonial relationships. This very significant illustration, employed by God himself, teaches us the indispensable necessity of maintaining honorably the

fidelity, confidence, and love appropriate to such a union with him.

It would indicate a dreadful state of morals if connubial infidelity should become so common that the very fact of a man and his wife professing to be true to each other, would expose them to ridicule and reproach, on the ground that such a thing is impossible. But are there not very many professing Christians who scorn the idea of perfect love to God, and say all manner of ridiculous things of the man or woman who dares to claim such as their privilege and duty, and profess to experience and maintain the fact.

Upon a review of this subject, my dear friends, you may readily perceive that Christian perfection is not that misty, incomprehensible, unattainable something that Satan and poor dwarfish doubters would have us believe, but a simple, appropriate, necessary, practicable attainment. Not for a certain "caste" or small class only, but the privilege of all believers. Not a matter left to their option, but an imperative duty which they cannot ignore, when brought home to their conscience by the Holy Spirit, nor neglect without a forfeiture of their justified relation.

Though simple, it is thoroughly effective. Perfect loyalty to God, to the death. Can any thing be more appropriate, or effective?

Faith, that apprehends the spiritual woes and

wants of my soul ; that apprehends in Christ a perfect remedy, and supply, and, under the leading of God the Spirit, sent into the world for this purpose, makes now and continuously an appropriation of that remedy and that supply to my needy case. A faith that obtains those practical ends is, to say the least of it, a perfect faith. We apply the term perfect to any thing which exactly meets the end for which it was designed,

Perfect love, as just shown, is so simple, and essential, to an honorable maintenance of our right relations to God and society, that the wonder is that any man or woman at all enlightened by the Spirit, should think, for one moment, of stopping short of it.

A legitimate fruit, and concomitant of perfect love to God, is love to our neighbor as to ourselves ; for perfect love to God does not preclude every other kind of love, but simply whatever is opposed to love ; and it necessarily includes just that measure of love we owe to every object having a legitimate claim upon our affections.

It embraces self love up to the measure of our God-giving rights, and that is the standard of my love to my neighbor. My love for him and his rights must prompt me cheerfully to extend to him all those rights that I claim, under God's general charter of human rights. This standard of simple justice defines the principles of the second table of the moral law.

The principle of what may be called the "eleventh

commandment," that Jesus gave unto his disciples, embodies that superior gospel principle of a voluntary sacrifice of personal rights, when we can thereby better subserve the cause of Christ. This spirit of self-sacrifice which was so perfectly exemplified in Christ, and all "for the joy that was set before him" of saving poor sinners, the very work to which in an appropriate sphere we are called, is "the mind of Christ," which we are to "let be in" us, through the power of his loving Spirit.

Some doubting souls cry, "O, it is impossible." But the fact is, for common-sense appropriateness, and beautiful simplicity, it is just in keeping with the simple doctrine of holiness in our relations to God, which we have described.

This love is a thing of the heart. Its outward manifestation is circumscribed and limited by laws and forces over which we have no control. I can say, without any egotism at all, but for the praise of God's loving Spirit, that I love every man, woman, and child in the world, enough—even the lowest and most degraded heathen in it—to go down, at the hazard of limb or life, and grasp in the embrace of Christian sympathy the least guilty rebel, and bring all up to the platform of equality with myself. I would give them my blessings, minus my infirmities. But while that is the language of the heart, the simple fact is, I cannot do all that, indeed but a small degree of it. Thus a heart principle of love, wide as the world, is by uncontrollable forces nar-

rowed down in its manifestation to a decimal fraction.

A man might say to me, “‘Love thy neighbor as thyself.’ I am thy neighbor, and therefore claim half of all your goods.”

But he must remember that God commands me to provide first for my own household, and pronounces me worse than an infidel if I do not. He must remember, too, that he is but one of a thousand persons, it may be, who have as valid a claim upon my charities as he, and to allow him to infringe upon their claims would be wrong.

It is said that a beggar once addressed Lord Wellington as his brother, and begged the brave man to pity and help his poor brother.

“On what ground do you presume to call me your brother,” inquired the noble lord.

“We are all children of the same original parents, and are therefore brethren, and should all feel brotherly sympathy for each other.”

“Very well,” replied the old chief, “here is a penny; and if all your brothers will give you as much, you will be a richer man than I am.”

The greater the number of claims upon our charity, the smaller must be the amount to each case. These may suffice to illustrate the providential conditions which must limit the application of universal love. The believer’s heart-love for his neighbor would relieve every needy person in the world, while, in fact, he can only “lay by in store

according as the Lord hath prospered him," and disburse his consecrated funds as his best judgment may indicate as suitable.

As it regards the manifestation of love to the souls of mankind, it should prompt us to study prayerfully the best modes of winning souls to Christ, and of building them up in their holy faith, and lead us to use our available time and best abilities to those ends, up to the lines of our capacity, without an infringement of physical laws, which would impair our working efficiency. We cannot define the lines of our duty by the amount of work to be done—that is immense, immeasurable. Unless in great emergencies, when it may become us to lay down our "lives for the brethren," it is not our duty to violate physical laws, even in the prosecution of a good work, for we thereby involve penalties which interfere with our future labors, and greatly lessen the aggregate of that measure of usefulness attainable, by a judicious employment of our powers of usefulness, in accordance with the demands of physical laws.

I have learned some useful lessons to myself on this subject in the school of experience. Formerly I allowed my "love for my neighbor," and my zeal for the salvation of souls, to carry me beyond the safe lines of physical laws, and hence, by excess of labor, lost more than I had gained. By close attention to the subject, and oft-repeated experiments, I learned the measure of my power to do or

suffer. For years I have lived on the outer verge of the sphere of my capacity. An inner line would be damaging to my spiritual life, and an outer line would be damaging to my physical life; either is wrong, and should be avoided. By attention to these laws, through the mercy of God, I have been able to work effectively every week for many years. It was thus, I doubt not, that Mr. Wesley was enabled to work effectively "till he ceased at once to work and live."

To love our neighbour as ourselves, so far therefore, from being an impracticable thing, is simple and appropriate—a spontaneous fruit of the love of Christ in our hearts. Many good men, under the misguided impulses of this love, have greatly injured themselves in doing good to others, often even unto death.

There may, indeed, be zeal unto death without a full development of love.

Love to God and our neighbor, both legitimate fruits of faith, should be as the steam power in Christian enterprise; but it should be judiciously employed, as steam power must be, to avoid disaster, and secure its great practical ends.

I believe Christian perfection to be the simplest possible form of practical godliness. Anything short of it is complicated and difficult.

If, for example, I should become involved in an error of judgment, as we are all liable to be, while we live in the body, if the error relate to my duty

to God, directly, when convinced, I can go to him with a good conscience and say, "O, my gracious God, thou knowest that I am a poor, short-sighted, erring creature, but thou knowest that in my heart I did what I thought was the best. 'Thou knowest my frame, thou rememberest that I am dust;' but thou knowest that I am thine, wholly thine, and that I love thee with all my heart.'" If my error relate to my duty to my neighbor, I have only to see it, and I go to him and say, "My brother, I am sorry to have to inform you that through a well-meaning mistake of mine, I have done you an injury. I see it now, but did not at that time. I did what I thought was for the best, but missed my mark, as I have often done before; but I have come to explain the matter to you, and make reparation." My error has not affected either table of the law—love to God or love to my neighbor—nor hence has it involved my conscience in guilt, because the heart was pure. But if the motive fountain of the heart is poisoned with the intermingling bitter waters of sin, and I am involved in the same error, and alike unavoidable, and I fall back upon my motives for comfort, alas! as the prophet Amos says, it is "As if a man did flee from a lion and a bear met him, or went into his house and leaned his hand on the wall and a serpent bit him."

If, on the other hand, when I see in the distance what I conceive to be an onerous duty—a formidable task. If the principle of obedience in my

heart is not perfect, I begin to question, “O I wonder if I can do that? I am afraid I cannot. Poor human nature; that is too much for me to hope to accomplish.” I thus question, and quibble, and shrink, and involve my conscience in the guilt of disobedience. Upon a nearer approach to the anticipated duty, I find I was altogether mistaken. It is not my duty at all. Am I clear? Nay, verily I am guilty, where there was not the least occasion.

But if the principle of obedience in my heart is perfected, and I have but one question to settle, and that the simple question, “What is my duty?” and I see in the distance the same conceivable duty precisely, as in the other case. I say to myself, “That is a formidable looking task, but if it is a duty, it is right; if a duty, it is practicable; if a duty, the Holy Spirit will lead me to it, and through it. I cannot yet see how I am to do it, but if it is a duty, by the exercise of my best judgment, he will show me how to do it. Lord, here am I, use me as thou wilt. I am ignorant, but ‘thou art my light, and my saviour.’ I am weak, but thou art my strength.” I thus meet the thing simply, fairly, honestly, but find on a near approach that I was quite mistaken. It is not my duty at all. Am I involved as in the other case? Nay, verily, I have received a blessing in the mental act of obedience, though now, I, of course, do not outwardly fulfil it, because there is no occasion.

If the Lord command me to remove a mountain from its granite moorings, into the depths of the sea, I am not responsible for the removal of the mountain, but I am responsible for the wisest, promptest act of obedience within my power. I have to put in the lever of faith, at the most available point, rest it on the fulcrum of God's command and promise, and heave away. If God command it, though I am only responsible for duty, and not results, the mountain "will be removed, and be cast into the depths of the sea." Satan tells poor doubting souls, that the commands of God are grievous; but St. John, by the Holy Spirit, tells us "the commandments of God are not grievous." No matter what may be the apparent difficulties involved in the duty itself; or what may be the natural timidity, or other disabilities in ourselves, God, who knoweth us perfectly, will not require what is out of proportion with our abilities under the enlightening quickening power of his Holy Spirit. We should at once, and for ever, settle that as a fact, and it will be a grand support to the heart principle of obedience.

CHAPTER XV.

QUERIES AND OBJECTIONS ANSWERED.

“WELL,” says one, “I was made perfect in loyalty, faith, and love to God, when I was first converted to him.”

Are you quite sure of that, my brother?

When stationed in Baltimore city, in the early part of my ministry, a venerable steward of the society in my charge said to me, “Brother Taylor, I don’t believe in this doctrine of entire sanctification as a specific attainment subsequent to conversion. When God converted my soul, he did it well, and I then received all the sanctification I ever expect to get, except a gradual growing in grace.”

I was then a very unobtrusive, timid young man, and would not have had confidence sufficient to have advanced any opinion in this venerable man’s presence adverse to his mind, except in a clear case of duty. The good Spirit, perfectly knowing my embarrassment, at once gave me “a mouth and wisdom” which he was “not able to gainsay nor resist.”

“Brother T——,” said I, “Mr. Wesley admits the possibility of a person being justified freely and sanctified wholly in the same moment of time. In all his extensive acquaintance he had never met with such a case, but as a theory thought it possible. Now, probably I have the pleasure of meeting in you, my brother, one of those rare cases that Mr. Wesley never knew; and if you were, indeed, “sanctified wholly” in the moment of your conversion to God, and you have been preserved blameless in that state, thank the Lord you are all right. But if, after thirty years of such gradual growing as you talk about, you are not sanctified wholly now, then you are not right, in so far as you fall short of that experience. It reduces itself to a simple question of fact—are you wholly sanctified to God, or are you not? I will have no discussion with you as to the time—the earlier the better. If in the same moment of your conversion as you say, better still.”

I did not press the question, but he at once began to confess his unfaithfulness, and was sorry to say that he did not enjoy the experience of “entire sanctification.”

If pardon and entire sanctification are identical, they are inseparable. Every believer has the whole thing or nothing; whereas the fact is, the mass of believers first receive the grace of pardon and regeneration, and from that basis build up and “go on to perfection.”

The doctrine of the inseparable identity of these facts would have been death to me at any time during the first four years of my Christian experience. I knew I was not perfect in love, though I was "groaning after it," and comforted myself with Mr. Wesley's Bible doctrine of the consecutive order of "pardon, holiness, and heaven." I said to myself, "Though I have not attained the second stage, I have the first, and will press on." The error just described would logically have torn up the foundation of my experience, and ruined me.

When God converts a soul he does it well, as brother T——affirmed; but then the question is, was entire holiness an object embraced directly in the justifying faith of that soul, and was it God's design in that moment to "create him a man in Christ Jesus, instead of a babe in Christ? Every pardoned sinner is, to be sure, in a certain sense, sanctified to God, but not in the full Gospel sense, embraced in St. Paul's earnest prayer for his believers in Thessalonica. To become a babe is an essential condition to manhood, and not a thing to be despised or underrated by any means. Regeneration is not a development of spiritual life. Regeneration and the new birth comprise the infancy of a perfect man in Christ. You may talk about a perfect babe, if you like, but do not call a perfect babe a perfect man. The submission of a soul to God necessary to a reception and maintenance of justification and regeneration, must be sincere and without reserve;

but in that grace, under the tuition of the Holy Spirit, they receive increasing light, proportionate to which, their principle of obedience must be adjusted and developed, and thus "go on to perfection."

Is it a gradual or instantaneous work?

It is both; as Mr. Wesley remarks:—"A man may be some time in dying, but there is a moment in which he dies;" so with the man of sin in the heart.

We do not grow by the involuntary force of a law of growth, like an apple tree, or like a natural babe. It is a law of spiritual growth, through the power of the indwelling Spirit of God, conditioned on our faith.

It does not either, as in natural growth, necessarily require a very long period of time. Many passages of Scripture, illustrating this law of growth in grace, applicable to any stage of it, before or after perfect love, might be supposed to convey that idea; but there are as many, or more passages which indicate the purification of the heart, as an instantaneous work.

All such, for example, as are taken from the purifications and washings of the Jewish ceremonial, from circumcision, and from the purification of metals. A single specimen or two from each class may suffice. "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols will I cleanse you. A new

heart will I give unto you, and I will take the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, to walk in my statutes, and ye shall keep my judgments, and do them."

St. Paul, on the faith of God's purpose and provision for this work of which he had just been writing, thus exhorts his believers in [Corinth]:—"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

God said to his ancient people four thousand years ago, "I will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live." Surely he will not do less for us under the Gospel.

This work of purification was advertised as one great object of the mission of Christ four hundred years before his coming.—"Behold he shall come, saith the Lord of Hosts, but who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap. And he shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi." It must begin with God's ministers to be generally effective among his people, "and purge them as gold and silver." Now all such Scriptures indicate a work requiring but a few minutes or hours at most, after the preliminaries are settled.

And such must be so, if there is any hope in the death of those who have but a few days or minutes to live after they obtain pardon.

There is a singular inconsistency in the theories of those persons who suppose we must be growing in grace many years before we can attain to that "holiness without which no man shall see the Lord," when they fully believe that a dying penitent may obtain forgiveness and meetness for heaven. The fact is, if those very parties who have the witness of pardon, but are befogged with their doubting theories in regard to purity, were summoned to die in an hour, they would drop the discussion, and go at it in earnest, and get it. Well, that is just the thing they ought to do, to prepare them to live.

This thing of seeking holiness that we may simply escape perdition, and be prepared to die, is a motive too selfish and low for any honorable Christian heart. Holiness is what we need to prepare us to live right.

"But," says a doubting soul, "I would seek it at once, but I am afraid, amid the complications of business and family cares, I could not keep it."

Why, my friend, it is just what you need to keep you. And I know of no way to get through your complicated duties and cares comfortably and safely, but by getting your heart purified, and put yourself fully under the leading of the Holy Spirit.

“But,” says another, “it cannot be obtained till we come to die.”

Well, that may be your opinion, but the teachings of God are just the opposite of that. St. Paul says to the Colossians: “Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God.” They could not stand in a position to which they had not attained. St. Paul prays that the Thessalonian believers may not only be sanctified wholly, but preserved “blameless” in that state, and in his prayer for all Hebrew believers, he says, “Now the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work,”—not to prepare them to die simply, but “to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever, Amen.”

The very nature of the work shows its adaptation to this life. The idea of a soldier never becoming loyal till he is dying, or of a wife remaining infidel to her husband, till she is closing her eyes in death, and then to be sure she wakes up to an appreciation of her life duties, when it is too late to fulfil them. The idea that we can't be holy till we come to die is ridiculous. It is a great mercy that we may obtain it then, but to postpone such a work, of choice,

is to forfeit your justified relation, and expose your soul to the death-penalty of the law for disobedience.

Another inquires can we continue to grow in grace after we are made perfect in love?

Why not? Mind is improvable in its very nature, especially in a spiritual sense. Under suitable conditions it is continually expanding, and is expansible beyond any definable limits. The heart may be full of love to-day, but will expand and contain more to-morrow. If I could use "the Word" with some "skill" before the heart was purged of unbelief and dead works, can I not acquire skill with greater facility now?

I was being driven through the city of Dublin by a friend, and called his attention to a potato patch, half potatoes and half weeds. It was hard to tell which would gain the victory in the end. It was clear there could not be more than half a crop of potatoes, for about half the strength of the soil was wasted on the weeds. I remarked to him that I feared it was a type of too many dwarfish Christians.

We next came to a potato-patch, in which there was not a weed to be seen. The same kind of soil and seasons as the other, but the product of the latter was more than double that of the field polluted with noxious weeds. When "soul and body" are sanctified wholly, and all the moral forces of the whole man are available to the Holy Spirit, surely there must be the fruits of holiness up to the mea-

sure of his undivided capacity, and increasing ever, in proportion to the development of that capacity. There can be no limit to Christian attainment in this life if we maintain our right relation to God, and I do not presume there will be any limit to the development of glorified souls in heaven. Their progress, I believe, will be onward for ever; eternally approximating the perfections of God, in whose image we were made. Christian perfection, instead of fixing a limit to Christian attainment, is the grand preliminary basis for a rapid, felicitous growing up into Christ that will certainly go on to the close of our mortal struggle, and will probably be as illimitable as eternity. St. Paul, speaking of the gifts of Christ to his church, says, "He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers"—to what ends? "For the perfecting of the Saints"—they were saints, but needed perfecting; and the minister should be thoroughly furnished for this department of his calling—"for the work of the ministry"—the ministry of reconciliation to sinners—"for the edifying of the body of Christ"—building up the church collectively—"Till we all come"—not a few distinguished persons only—"in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children"—as all believers have been—"tossed to and fro, and carried about with every wind of

doctrine"—as many have been—"by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love"—having now attained to this standard of perfection—"may grow up unto him in all things, which is the head, even Christ. From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part maketh increase of the body unto the edifying of itself in love." Thus we see that the complete adjustment of our relations to Christ embraced in the work of Christian perfection is essential to this growing "up into him in all things," and "to the effectual working, which maketh increase of the body" of individual believers, and in the same proportion the increase of the body of the church, aggregating these individual members. This growing and increase are hence subsequent to the attainment of the "stature of a perfect man" in Christ.

I have heard some persons try to explain away such plain teaching on this subject by merging the individuality of believers into an ideal body, and that it was the general improvement and perfecting of this organization that was meant by perfection. But there can be no improvement or perfection of the church collectively, only by the perfection of her individual members. Salvation from first to last is a personal thing.

"But," says another, "why is it that so few

profess to attain to this experience of perfect love?"

First, because the thing itself has been sadly mystified by the traditions of men, and by vague impracticable definitions of it.

Second, because of the paralyzing effect of such numbers of dwarfs, many of them having great influence and much zeal for God, but not according to knowledge in this matter.

Third, many professing it have not honored their profession. Either they were mistaken, and hence remained in fact as they were before, or becoming unwatchful, they have relapsed into a sickly, dwarfish state.

Some who enter into this experience, and finding so much opposition from members of the church, they yield to a censorious spirit, and go into a zealous polemical struggle in defence of their position, which would be all right if conducted in the spirit of meekness, and that "love which believeth all things"—admits all the evidence for a favorable construction of the case; "hopeth all things"—admits all the extenuating facts; "endureth all things"—patiently endures what it cannot remedy. But sometimes in their zeal they run up into a dogmatical one idea, and like a seed turnip go all to top, and dry up at the roots, and become almost as bitter and intolerant as an inquisitor of the olden time. In reply to these facts, I remark, *first*, it is not to man we have to answer, but to God. Though

354 HEART PURITY WITHOUT THE NAME.

every man be false, God is true, and his purpose and provisions, as revealed in the Gospel, would remain the same, if there was not a living believer in the world.

Second, the fact that some professing perfect love, from whatever cause, fail to honor their profession, is no reason why we should disobey God, and neglect to seek what he hath so clearly revealed as the privilege and duty of all.

The same objection lies against justification, and also against all good institutions among men ; many dishonor the marriage relation, but that is not admitted as a reason why honest persons may not enter that sacred relationship.

Third, many good people, no doubt, have had their minds so confused about the meaning and use of Gospel terms relating to this experience, that they have been afraid to appropriate them, but have, nevertheless, obtained heart purity, and do exemplify the essential characteristics of perfection. It is a pity that the church should lose the weight of their definite distinct testimony to encourage seekers of holiness, but it is a mercy that she has the benefit of their example of steadfast piety.

Fourth, there are many living witnesses, who can, and do intelligently attest the fact, and exemplify in their lives this blessed union with God, and thus demonstrate what is the privilege of every believer.

But another inquires, “Is it best for persons enjoying perfect love to make a profession of it?”

Why not? “Ye are my witnesses, saith the Lord.” “Ye shall be witnesses unto me,” said the Saviour on Mount Olivet in his last utterance before his ascension, “both in Jerusalem, in all Judea, and in Samaria, and unto the uttermost parts of the earth.” This evidently applies to all believers, and through all time, “till none shall say to another know ye the Lord? but all shall know him.”

Now a witness must testify to facts as he knows them—“the truth, the whole truth, and nothing but the truth.” Whatever he has demonstrated in his experience, that is pertinent to the demands of the occasion, he is bound in truth to tell. To hold back part of his testimony would make a false showing, and he would thus hide his light under a bushel, when those in the house are stumbling for want of it. If his testimony is to a sinner, then that part of his experience appropriate to such a case may be all that he should give; but before the Church, in the fellowship of believers, he should for the glory of God, and the instruction and encouragement of seekers of purity, declare the facts as they are in his experience.

Such should speak in humble simplicity, avoiding a high-flown exaggerated style of illustration as “plunging into an ocean of love,” and “beholding the resplendent glory of the new Jerusalem,” &c. As far as possible we should give the facts of our

experience in a tangible, plain common sense style, as St. Paul always did when testifying to the facts of his conversion at Damascus.

It is a matter of specific command, not only to "hold fast the confidence and the rejoicing of the hope firm unto the end," but to "hold fast the profession of our faith without wavering." The profession of our faith, as witnesses for Christ, may often involve a heavy cross, and yet we should take up the cross, if it is a case of duty, and bear it in humility, and doing so we will prove it to be a privilege instead of a task.

At a lovefeast in Baltimore city, about seventeen years ago, I felt great embarrassment in confessing the facts in my experience. A venerable Bishop related his experience at that meeting, and said in conclusion, "I have long been groaning after the blessing of perfect love to God. I have not yet attained unto it, but I believe it to be the privilege of all believers, and I am determined by the grace of God to press on till I do realize that 'the blood of Jesus Christ cleanseth me from all sin.' Then came a struggle in my mind, arising from natural bashfulness, fear of apparent egotism, and an invidious contrast with the experience of the venerable man whom I loved and delighted to honor, and the subtle reasonings of Satan, such as the following: "Pretty piece of presumption for a youth like you to stand up before this assembly, and profess to have attained what this venerable bishop, after the

struggle of over forty years, says he has not attained." I never thought it suitable, in gesture or word, to make an ado over an experience which is in God's purpose but the common privilege of all believers, but to take up the cross I felt upon me on that occasion required such a struggle that I dreaded the danger I had always tried to guard against, not simply of egotistic display, but of misleading seekers from the common-sense simplicity of the thing, to some intangible, wonderful mystery. I would gladly have been excused, and kept my seat, but I thought that part of the bishop's experience very damaging to young christians desiring to leave the principles, and go on unto perfection. While a number of persons, after the bishop, were speaking, I hid my face in my hands, and with prayerful heart-searching I re-ascertained, and gratefully confessed to God, the facts in my experience, in their consecutive order from the commencement. I said to God in prayer,—“Whatever may be the experience of others, high or low, bishops, preachers, or people, these are thy gracious facts in my heart and life, and as thou dost not light even “a candle to be put under a bushel, but on a candlestick, that it may give light to all that are in the house,” I have but the simple duty of a humble grateful confession of those facts as they exist.” I did so, and found the yoke of Christ to be “easy, and his burden light,” and had reason to believe that my humble testimony gave no offence to the bishop,

and was made a blessing to some seekers of purity.

It is a favorite device of Satan to try to unsettle the essential facts in our experience. One of his modes is to induce Christian people to continue to pray for the pardon of their sins, and thus tacitly ignore the fact that God hath already forgiven them. When Bartemus received his sight, had he continued to cry, "Lord, that I might receive my sight!" he would have exhibited the most foolish ingratitude, ignoring the great fact which he should thankfully acknowledge. If after you bestow a gift upon a beggar, he should continue to come to your house begging for the very thing that you have given him, you would send him away about his business. If he should come for a new favor, that might be appropriate enough, and you could reasonably entertain his suit. When Christians pray, "forgive us our sins," what do they mean?

If they mean the sins that God hath forgiven, and separated from them "as far as the east is from the west," then the prayer is inappropriate, and damaging to an essential fact in their experience.

If they wish to pray collectively for a promiscuous audience embracing sinners, then let them so frame their prayers as to apply that portion to those who are not forgiven, otherwise an intelligent sinner will say to himself, "That man professes to having obtained the pardon of his sins, and now he is begging that Lord would forgive him again. It

could not have been very well done, to have to be done over so often."

If they have been sinning again after forgiveness, it is a burning shame to them, and they should promptly repent in dust and ashes. Then they may indeed pray for the forgiveness of their sins, and apply St. John's comforting assurance—"If any man sin, we have an advocate with the Father, Jesus Christ the righteous." "If we confess our sins, he is faithful and just to forgive us our sins, and cleanse us from all unrighteousness." But to be sinning and repenting every day is outrageous.

But says one, "Why is the petition, forgive us our sins as we forgive them that trespass against us, incorporated in the Lord's Prayer?"

Because that prayer was designed to be used by penitent sinners as well as by believers. When the Saviour uttered it, he certainly did not mean to apply that part of it to himself, for he was "without sin." So it is only necessary now to apply it where its application is appropriate. But it embraces a standard of Christian meekness—to do for others as we expect God to do for us—by which all true believers will do well, daily, to measure themselves.

So also, when by faith in Jesus we are sanctified wholly—perfected in loyalty, faith, and love to God—why continue praying for what God hath in mercy granted unto us? To pray for an increase of our Christian graces, and a continued right use of them

is always appropriate. If we go on praying for pardon or holiness when we have the Spirit's witness to the fact that God hath already granted them unto us, do we not furnish a fulcrum for the deceitful leverage power of Satan, by which he will unsettle those essential facts in our experience? The Great Teacher specially warns us against "using vain repetitions" in our prayers, "as the heathen do." Asking for that which we have already received, and should for the praise of God gratefully acknowledge, is an inappropriate prayer. A continued repetition of vague, indefinite phrases in prayer, which embody no desire of the heart, and aim at no definite end, but a prayer "to be heard of men," is about as vain as the "repetitions of the heathen." Daily appeals to God in prayer for the pardon of sin, not accompanied by a sincere confession and renunciation of sin, is an insult to God; and the Saviour says in regard to such persons, "Ye hypocrites, well did Esaias prophesy of you, saying, 'This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me.'" We should prayerfully search our hearts, ascertain, clearly define, and maintain the cardinal facts in our experience. If we do, by the Holy Spirit's saving power, realize the fact of our entire submission to God's will—our entire sanctification to God, and the purposes of his wisdom concerning us; and the fact that on the faith of God's record concerning his Son, we do

now accept Jesus Christ for all that he hath engaged to do for us, as a present Saviour from all sin, then, these are the essential facts that we are to maintain by the power of the ever-present Holy Sanctifier. These facts we should daily confess to God, in profound humiliation and gratitude; and these are the facts that, as witnesses for Jesus, we should confess to men as occasion may require, that on the testimony of credible witnesses others may learn what is their duty and glorious privilege in the Gospel. Steadily maintaining these two cardinal facts on our part, we will be enabled to rejoice in the demonstrative facts of the Holy Spirit's purifying work, and witness in our hearts, and the fruits of his gracious working in our lives.

Since God for Christ's sake pardoned all my sins over twenty-four years ago, I have never asked him to do that again, nor used even publicly such prayers of confession, or appeals for pardon, as might lead any listening sinner to think I was praying for the pardon of my sins. I pray for believers as such, and for penitents as such, and for rebellious sinners in a manner suitable to their relation to God. When I have been involved in errors, and their consequences, or when inadvertently I have said what upon reflection was not appropriate, or verged in any case too near the lines of the enemy; or when battling with petty trials, for the continued abnegation of self seems to require that we be often left to prove our weakness by contests with the weakest, most

contemptible little trials of life, obliging us to bring every little thing to God, casting all our cares on Jesus, making him a confidential adviser in a hundred little things that we would not tell to any created being. Then all these varieties of disabilities should be matter of specific confession, and prayer for pardon, and grace to help in time of need. We should be as definite in the maintenance of our right relation to God, and our grateful mention of his specific mercies, and in our petitions "by prayer and supplication making known our requests unto God," as we are in all our relations to society. If, for example, you call upon a business man in his office, he presumes, of course, that you have some business with him, and you cannot please him better than at once in a clear definite mannner to state the facts embraced in the object of your call, nor try his patience more than to generalize for half an hour, and leave him in doubt at last whether or not you have concealed half the object of your call.

For over twenty years my poor soul and body have been wholly sanctified to God, which is but the reasonable service required of every sinner. I have been subject to the disabilities of ignorance, hence errors of judgment, with their painful consequences; of great and varied temptations from a great variety of sources; of great reverses of fortune, so called; of great family bereavements and privations; of persecutions, and perils by sea and land; but under all these, and in spite of all these,

I have been enabled steadily to maintain, every day during the said period of over twenty years, the essential facts in my experience, daily confessing them to God, and professing them to the world as occasion seemed to require for the glory of God. The facts of my own utter helplessness, the all-sufficiency and availability of a perfect remedy, and of a perfect supply in Christ, meeting every demand of my needy case, and the abiding presence and effectiveness of the Holy Spirit, in the fulfilment of his gracious offices, have from year to year become more and more clearly defined in my consciousness as living verities. I mention facts of personal experience, as a witness for Jesus, to illustrate the Gospel doctrines I have had under discussion.

Now my dear friends, for the sake of your safety, for there is no safety in disobedience; for the sake of your happiness, which must, in the aggregate, be in exact proportion to your harmony with God: and for the sake of your usefulness to your family connections, the Church, and the world, which must be proportionate to your intelligent piety, I would entreat you to "leave the principles of the doctrine of Christ and go on to perfection." And let all who have become perfect in heart loyalty, faith and love, carefully maintain their facts, and "grow up into him in all things, who is the head, even Christ."

Just in so far as the church of Christ, with all her organic strength, and grand institutions and appli-

ances, falls short of God's standard of practical holiness, will her effectiveness in her great work of saving the world, fall short of the standard of God's purpose and gospel provisions for the accomplishment of that grand result. If the gospel provision for the salvation of the world, instituted by Jesus Christ according to the purpose of God, and administered by the personal Holy Ghost "proceeding from the Father" for this purpose, is inadequate, is it not time the church, and the world, should know it? If adequate, it is high time we should find out and remove the grounds of failure. While an incalculable amount of good has been done in the world, through the gospel, it is a lamentable fact, that, after the struggle of over eighteen hundred years, we have not carried even the sound of Jesus' name to half the population of the globe, and that the large majority of those who have heard the gospel persist in rebellion against God. There must be a screw loose, a wheel off, or some dreadful miscarriage in this greatest of all enterprises. For the honour of God, and the wellbeing of a perishing world, let there be a thorough investigation of this matter. If every other enterprise in the world should stand still, let this go on till this mighty problem is solved. The high contracting parties in the matter are God and man. If it be found that the present constitution of the gospel is not sufficient, but that Christ must come again, not as Judge, but as a Saviour, to do, by some kind of coercive power, what the moral forces

of his first effort have failed to do,' then in the name of all that can affect the great heart of God, let all good people pray that he would come at once, before any more of our dear friends go down to hell. But if it be found that his gospel provisions are exactly suited to these great ends, which I firmly believe, and that the ground of failure lies entirely with man, the party of the second part, and that when Christ shall come again, as he undoubtedly will, it will not be with the humiliating confession that his first great enterprise for saving the world was quite insufficient, and that now he will try another plan, but to vindicate the absolute perfection of all his plans and provisions, and call man to answer for this dreadful miscarriage, which has caused the destruction of millions of souls.

The present volume has been occupied with the first part of its TITLE, "HOW TO BE SAVED." The second volume, if it be the pleasure of God the Holy Spirit to enable me to write it, will be devoted to this next greatest of all enterprises, "HOW TO SAVE THE WORLD."

END OF VOL I.

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